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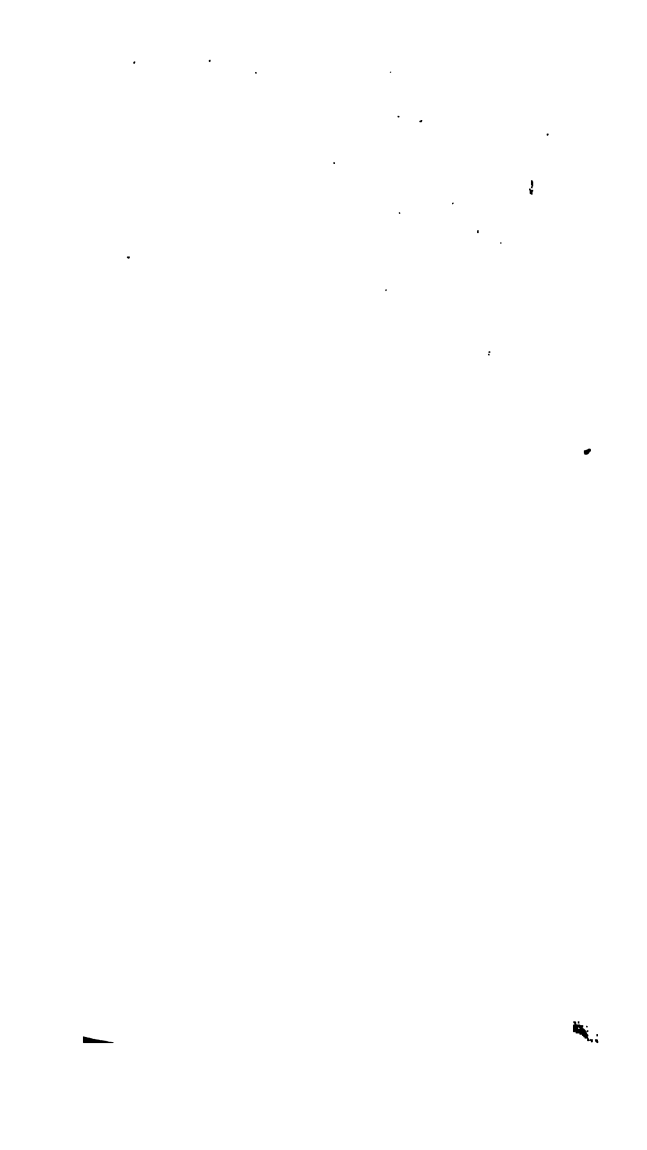
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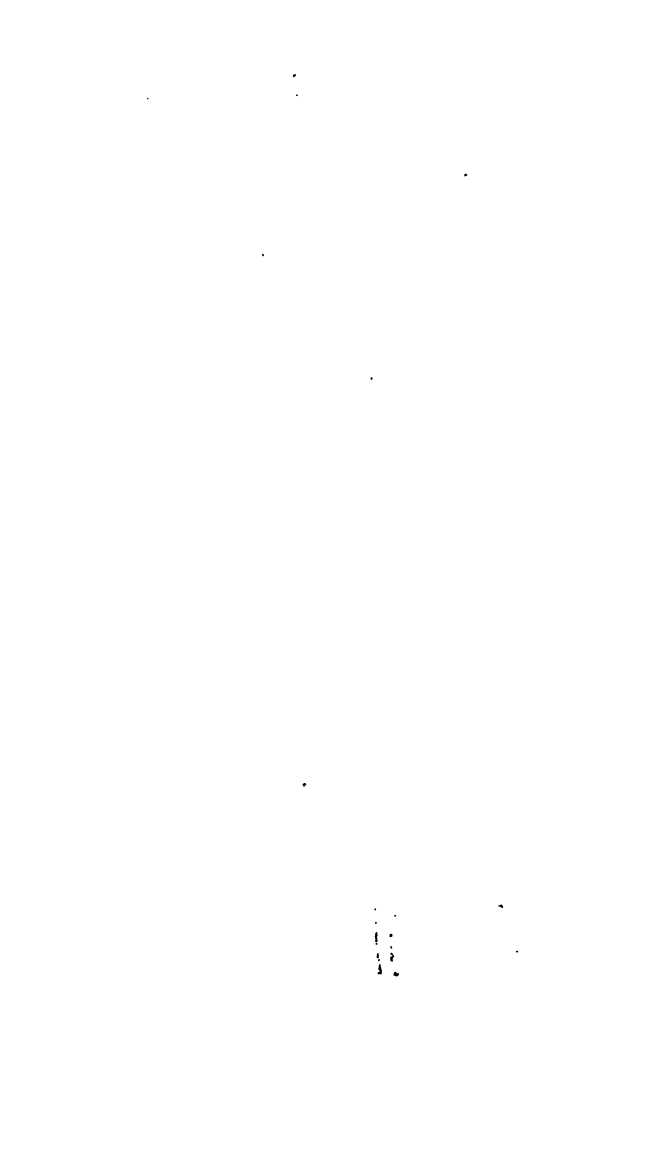
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SOME THOUGHTS
ON THE
DOCTRINE OF JUSTIFICATION:
TO WHICH IS SUBJOINED,
A FEW
REMARKS ON THE HOLY SCRIPTURES:
TOGETHER WITH
AN OUTLINE OF THE
CHRISTIAN'S CHARACTER AND FIDELITY.

By his knowledge shall my righteous servant justify many, for
he shall bear their iniquities...**ISAIAH.**

All scripture is given by inspiration of God....**PAUL.**

Mark the perfect, and behold the upright; for the end of that
man is peace....**DAVID.**

BY SAMUEL H. DEAN,
CAROLINE, N. Y.

ITHACA.

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ARTHUR L. L. L. AND
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PREFACE.

THIS manual emerges, as it were, from the grave. The leading features of it, were strongly impressed on the mind of the author, at a momentous crisis—when he expected, to be *deprived of the residue of his years*, and to *behold man no more with the inhabitants of the world*.

Anxiously solicitous for the spiritual welfare of his little family, he penned the majority of the sentiments contained in it, with a feeble hand, in the hope that through the blessing of God, his surviving children might receive some paternal advantage, when he should be *gathered to his fathers*. This will serve as an apology for the familiarity of the style in which it is written.

Being afterwards encouraged to present it to the public, he has complied ; under the conviction that the doctrine of Justification, in particular, is less attended to, and perhaps more imperfectly understood, in this than in any other age subsequent to the reformation.

And though it has been a uniform maxim with the author, respecting the articles of his faith, *to call no man Master, on earth* ; yet he freely acknowledges, that, in this little performance, he has been much assisted by the labours of those who have entered on the inheritance of the promises : and has even used their language sometimes in preference to his own, as correctly as a reduced memory enabled him to recollect :—not because he wished to *enter on another man's line of things made ready to his hand*, but in testimony of his obedience to that injunction, *Let each esteem others better than himself*.

Having stated these things, he submits the following sheets to the candid reader ; with an earnest petition, that under the patronage of Heaven, the perusal of them may be as beneficial to him, as the study of the subjects contained in them, has been to

THE AUTHOR.

Caroline, Nov. 6, 1823.



SOME THOUGHTS
ON THE
DOCTRINE OF JUSTIFICATION.



And by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses. ACTS, 13. 39.

IN the beginning of this chapter we are informed that the Holy Ghost required Paul and Barnabas to be separated to the work of the ministry ; and that the prophets and apostles, having fasted and prayed, laid their hands on them and sent them away. In the course of their mission, they arrived at the capital of Pisidia (a small province in Asia Minor) and on the sabbath day went into the synagogue, after the example of their Lord and Master. Being courteously invited to offer a discourse upon the lessons just read out of the law and the prophets, Paul stood up and took this opportunity of showing that Jesus was the true MESSIAH foretold by the prophets, and declared by John the Baptist : that though he was barbarously treated, and crucified and slain by the Jews, yet this was no more than what the same prophets had foretold concerning him : and that God's raising him from the dead, according to ancient prophecy, and his

being seen *after* his resurrection, by multitude of witnesses who were ready to attest the truth of it, were the highest demonstrations of his being the Son of God. And, therefore, since forgiveness of sins and justification, which could not be attained by the law of *Moses*, were now tendered to those who *believed in Jesus*, it nearly concerned them as a matter of the last importance, *not* to neglect so great salvation.

This impressive address was delivered by an apostle, peculiarly eminent in almost every trait of his character. He was a man visibly of quick invention and an ardent temper. His natural and acquired abilities, were such as entitle him to a prominent place in the highest circle of science. His education, which he received at Jerusalem, was under the direction of Gamaliel, a doctor of the highest eminence among the Jews, and celebrated as a president of their sanhedrim for the long space of thirty-two years. The proficiency of our apostle, under this venerable tutor, is visible to all. He was profoundly versed in the writings of the Old Testament and peculiarly acquainted with the doctrines of the New. All these, put together, suggested matter to him in abundance, on every subject that came in his way. His mode of address was informal and unaffected. His reasoning was logic, and his arguments conviction. And in his Epistles we are constrained to consider him when writing, as furnished with a multitude of sentiments striving for utterance.

His constitution indeed was slender, and often subject to distempers ; but his mind was strong, and endued with a solid judgement and prompt memory. His humility and self-abasement, was wonderful ; his sobriety and temperance, singularly strict ; his contempt of the world, great and generous ; his charity to the poor, extensive ; his love for the souls of men, universal ; his ministerial labours, incessant ; his constancy in the profession of religion, invincible ; and his style and manner of writing, to inculcate it even by the confession of his enemies, weighty and powerful. Let it suffice to observe, that in all his apostolic exercises, he was under the unerring guidance of the Holy Spirit.

The doctrine he appears particularly anxious to inculcate on the minds of his audience, in this place, is one of the most prominent articles, among the fundamentals of Christianity, namely, that of *justification* by the Son of God : And by him all that believe are justified from all things from which ye could not be justified by the law of Moses.

That no person could be justified by the law of Moses, is abundantly evident from the nature of it. The ceremonial law, which God gave to the Israelites through the medium of Moses, consisted in a ritual of legal observances. It made nothing perfect, not even him that did the service as pertaining to the conscience. The sacrifices under the law, were intended merely to *symbolize the substance*. Indeed, the whole *Levitical dispensation* serves to instruct us in the

comfortable truth, that God never designed his people should imagine their sin and guilt were actually, to all intents and purposes, transferred from the offender to the victim. But they were hereby led to look to Christ, the *antitype* of their sin-offerings in faith and hope, that their sins should all be *imputed* to him, and themselves through the merit of his sacrifice, be acquitted from guilt. This, as the design of all their expiatory sacrifices, was more clearly exhibited to them in the institution of the *scape-goat*, where the *imputation* of our sins to Christ, was in the most lively manner represented, Lev. 21. 2. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all the transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness : And the goat shall bear upon him all their iniquities unto a land not inhabited. Here was a plain and express *commutation* or *transferring* of guilt from God's people to the scape-goat. All their iniquities, all their transgressions in all their sins were laid upon his head. He bore upon him all their iniquities ; or, in other words, their sins were imputed to him. Now, we cannot for a moment suppose, that all the hopes of the children of Israel terminated upon this goat ; but that they looked to the great Antitype to whom the guilt was indeed to be transferred and their sins *imputed*, and from whom they expected their *charge and justification*. Hence it plainly

ars, that the hopes of the faithful under the
 wish dispensation, with respect to the forgive-
 ss of sin and reconciliation to God, was through
 e imputation of their sins to Christ, the sub-
 nce of all the Levitical shadows, and the only
 ie sin-offering. For a proof of what is here
 vanced, the reader is referred to a perusal of
 ul's letter to the Hebrews, in which he un-
 swerably proves to the Jews, that the law-sa-
 fices were inferior to that of Christ ; that their
 ternal service consisted only in carnal ordinan-
 s imposed on them, till the time of reforma-
 on ; that as there was "no remission without
 e shedding of blood, it was necessary that the
 tterns of things in the heavens should be puri-
 d with these, but the heavenly things them-
 lves with a better sacrifice ;" and that the
 Great High-Priest is passed into the heavens,
 ving obtained eternal redemption for us."

And, by him, all that believe are justified. Al-
 ough it is the province of a three-one God, es-
 ntially considered, in the person of the Father
 justify those who believe in Jesus, yet as our
 stification was obtained through the vicarious
 bstitution of the immaculate Immanuel, this il-
 strious personage being the substance and cen-
 e of the scriptures throughout, deserves to be
 distinctly considered in his mediatorial character.
 is is he, of whom "Moses and the prophets
 I write, who was delivered for our offences,
 d raised again for our justification." A brief
 vestigation of the ancient prophecies concern-
 g him will convince us of their exact corres-

pondence with the narrative of his incarnate life, death, resurrection and ascension ; together with a satisfactory belief in his divine mission and a delightful prospect of their continued accomplishment in the extent and duration of Messiah's kingdom. When we take a view of Old Testament, through the medium of New, we find, that though he was the wonderful counsellor, the mighty God, the everlasting Father, and the Prince of Peace—yet he was the man Christ Jesus ; that, though he was born of a woman, and appeared in the end of the world, yet it is also true that the Lord possessed him “ in the beginning of his way, before works of old ;” that he was “ set up from everlasting, or ever the earth was ;” that though his divine personality, he must necessarily be Son of God and begotten by him ; yet his going forth must have been of old from everlasting and, in a word, that the *sceptre and law-giver* did not “ depart from Judah, till the Shiloh came, who is over all God blessed for ever.”

The place where our Saviour was born, according to the prediction of Micah, was Bethlehem-Ephrath. This town, though but little among the thousands of Judah, was honoured with being the place out of which he came forth who is the Supreme *Ruler in Israel*. Here he was born ; but the place of his principal residence was *Galilee of the nations*. This people who had set in darkness, saw this great light among them, even upon them did the light shine, *who had dwelt in the land of the shadow of death*.

The circumstances of his appearing in the world, were low and abased, very different from the expectations men had entertained of the Messiah; and, therefore, according to Isaiah, he was despised and rejected of men; they hid their faces from him and esteemed him not. So far was his appearance from that glory and majesty, that pomp and splendour which was expected in the Messiah, that he was considered as *a worm, and no man; a reproach of men, and despised of the people.* Even the priests and rulers themselves, who should have been the *builders* of the Jewish Church, like many in our own day, “refused this stone, which is become the head of the corner;” and the reason of this was, that they saw no form nor comeliness, no riches nor honour, no magnificence nor beauty in him, that they should desire him.

This glorious person, by whom believers are justified, is the Prophet whom the Lord God raised up unto his people, like to Moses. He put his words into his mouth, that he might speak unto them whatsoever he commanded him; and held his people under the strongest injunctions upon their peril to *hearken* to the words which *this prophet* should speak in his name; and accordingly we find him diligent and faithful in the discharge of the sacred and important trust. He constantly preached righteousness in the great congregation, and declared the faithfulness and salvation of God. He announced to the world the joyful news of a glorious salvation from sin, guilt, danger and misery. “The spirit of

Lord God was upon him, because the Lord anointed him to preach good tidings to the meek and lowly in heart. He sent him to "bind up the broken hearted, proclaim liberty to the captives, and the acceptable year of the Lord, to comfort all that mourn." He exercised the most tender compassion to doubtful and tempted souls. He did not "break the bruised reed, nor quench the smoking flax," but strengthened the weak hands, confirmed feeble knees, and said to them of a faint heart, "be strong, fear not."

He warned careless and secure sinners of their misery and danger, proclaiming to them the wrath of vengeance, and admonishing them to be wroth to serve the Lord with fear, and to kiss the rod lest he should be angry, and they perish from the way, when his wrath is kindled but a little. He made the path of salvation plain to those who believe in him, like a highway, where way-faring men, though fools, should not err. As the great high priest of our profession, he bore our griefs and carried our sorrows. The cleansing of our peace, was upon him, and by his stripes we are healed. He made his soul an offering for sin, and brought in everlasting righteousness; and this is the name whereby he is called with the greatest emphasis and propriety, **THE LORD OUR RIGHTEOUSNESS.** The Lord gave him for a covenant to the people, to establish the earth, and has promised that his covenant shall stand fast with him. In a word, he is our *advocate*, with the Father, and makes intercession for transgressors; and according to

oath concerning him, he remains a priest for ever, after the order of Melchisedek.

This is not all. Our eternal Intercessor, is also King of kings, and Lord of lords. God has set his King upon his holy hill of Zion. The throne of God, our Saviour, is for ever and ever, and the sceptre of his Kingdom is a sceptre of righteousness. As a King, he reigns in the hearts of his people, brings them into subjection to himself, and makes them willing in the day of his power. As a King, he sits at God's right hand, and rules in the midst of his enemies. In his Majesty he rides forth prosperously conquering and to conquer. Nor was his regal office limited to the establishment of Christianity, for of the increase of his government and peace, there is no end. He sits upon the throne of David, and in his kingdom to order it, and to establish it with judgement and with justice, from henceforth, even for ever.

The personal properties which have so illustriously distinguished our Redeemer, such as his innocence, wisdom, humility, &c. have been accurately described in the style of a prophecy, and have all had their literal accomplishment in the remarkable incidents of his life and death. Previous to his entering upon his public ministry, there was a messenger sent before him in the spirit of the prophet *Elijah*, to prepare the hearts of God's people for his reception; and then the Lord, whom they sought, came suddenly to his temple, and by his appearance and preaching there, made the glory of the latter he

much greater than that of the former, which was built by Solomon. This is the *Star* which came out of Jacob, and enlightened the whole land of Israel.

In confirmation of his divine mission, he wrought many wonderful miracles. Then "the eyes of the blind were opened, and the ears of the deaf unstopped. The lame man leaped as hart, and the tongue of the dumb sung. In the day the deaf heard the words of the book, and the eyes of the blind saw out of obscurity, and out of darkness. The meek also increased their joy in the Lord, and the poor among men, rejoiced in the holy one of Israel."

When the stretching out of Immanuel's wing had thus filled the land of Judah, it might be expected that he would have met with a most joyful entertainment among the people; but the case was far otherwise. Though he was for *sanctuary* to some, yet he was for "a stone of stumbling, and a rock of offence to both the houses of Israel; and many among them stumbled and fell, and were broken, and scared as taken:" for the testimony was bound up, and the law sealed among his disciples, known indeed and understood by them, but unknown by the body of the Jewish nation.

When the prophetic calculation, determined upon this people, and recorded in the book Daniel was accomplished, Messiah was cut off *but not for himself*. The rulers of Israel, in the *zenith* of their envy, and unexampled malice, took counsel together against the Lord and

anointed. He was betrayed into their hands, by one of his own familiar friends. They insulted and mocked him, with the most unreasonable invectives ; and having wounded and bruised him, they pierced his hands and his feet, and cut him off, by tortures inconceivable, from the land of the living.

But though his body was buried, God did not suffer his holy one to see corruption. The grave was unable to detain its prisoner. I know, says Job, that my Redeemer liveth, and that he shall stand at the latter day upon the earth. After his soul was made an offering for sin, he saw his seed and prolonged his days. He ascended to the right hand of God, and the Lord said to him, sit thou at my right hand, until I make thine enemies thy footstool. He ascended on high, that he might lead captivity captive, and give gifts to men.

The native consequence of Messiah's excision, was, the rejection of the Jews, and the calling of the Gentiles into a Church capacity, according to Isaiah 65th : The Lord God shall slay thee, and call his servant by another name. Thus the isles have been induced to wait for his law. He has brought forth judgement unto the Gentiles. The children of the desolate woman have been many ; and her seed has inherited the Gentiles, and made the desolate cities to be inhabited. Our Lord Jesus was given for a light to the Gentiles, that he might be for salvation to the ends of the earth, and the Gentiles have come to his light, and kings to the brightness of his rising. *And not only so, but we look forward with belie*

ing transport, to the more full accomplishment of those ancient predictions, which establish faith in the Redeemer's universal reign; believe that the fruit of that *handful of seed* which was sown on the top of the mountain shall shake like Lebanon, and they of the earth shall flourish like grass of the earth. The name of our glorious Redeemer, shall be praised for ever; and his throne be continued as the throne of heaven; and that his seed shall be established for ever. Men shall be blessed in his name, and all nations shall call him blessed.

This brief representation of Christ, collected from the Old Testament prophecies, not only to show their exact accomplishment in the New Testament history; but also, to show that he was foretold, and consequently ordained to be the author and finisher of our faith. That as there is no other name whereby we must be saved, so there can be no other way in which, or person by whom, we be *justified*.

We come now to consider more particularly the doctrine of our justification through the imputed righteousness of Christ, and the objections which are raised against it.

The term *justification*, having one invariant meaning through out the book of God, cannot signify to be esteemed, declared, manifestly pronounced righteous. This is what the legal word, both in the Old and New Testament, *naturally signifies*, and in this sense *only* is *ways used*. I need not, therefore, unde-

give instances of the use of the word in this sense, since in all instances, it is used in this sense only. This I think will be universally acknowledged, that no text can be found where *justification* is used for making us *inherently* righteous.

But though this word has one *invariable* signification; it is used in scripture in a *three-fold respect*. Either for our *present* justification in the sight of God; for our justification in the *sight of men* and our own consciences; or for our justification at the tribunal of our Judge, at the *last day*. The *first* of these, falls under our present investigation, which is to be considered as our *acquittance* from guilt, and our *acceptance* with God as righteous in his sight. It is to be viewed as a sentence of absolution and acceptation by the great Judge of the world. As justification, therefore, is always considered in scripture in a forensic or juridical point of view it should carefully be distinguished from the *infusion* of a principle of grace or *inherent* righteousness. Justification is usually opposed in scripture to condemnation; as the latter, therefore, does not imply that men are *made* wicked and guilty, but *pronounced* so; in like manner the former cannot mean the *making* of men righteous, but *sententially declaring* and *pronouncing* them to be so. Were this duly attended to, many of the objections made against this doctrine, I apprehend, would vanish of course; let this sentiment be kept in view, that I am not considering how we should become *inherently* righteous by a reno-

tion of our nature ; but how we may be *acquitted* from guilt, and *accepted* as righteous, by the sentence of our glorious Judge.

The imputation now to be considered, respects a justification, which is proposed as the relief of sinful perishing men, from the penalty of a condemning law, and implies a change of the sinner's state, from guilt to grace, from death to life, in a relative sense.

It is evident, that a character or quality, may be imputed to a person, which was not his own originally or antecedently, but is judged and esteemed to belong to him, and is his, on account of such imputation only. Thus a debt is imputed to a surety, and the surety's payment of a debt is imputed to the principal debtor, and is pleadable by him in discharge from his creditors' demands. If he has wronged thee aught, says Paul of Onesimus, put that to my account, or, impute it unto me. Thus our sins are imputed to Christ, inasmuch as he, in the character of our surety, has undertaken to discharge those debts to the justice of God ; and thus his righteousness is imputed to us, it having been wrought out for us and given to God on our behalf.

From these premises, we are to understand the imputation in question, to be God's gracious donation of the perfect righteousness of Christ to believers, and his acceptance of their persons as righteous on the account thereof, their sin *being imputed* to him, and his obedience *being imputed* to them, they are by virtue hereof a

from guilt, and accepted as righteous before God.

We are not, therefore, to consider our justification by the imputed righteousness of Christ, as denying and supposing that God does esteem us to be what indeed they are not. He does not esteem them to be poor, sinful, imperfect, but he has otherwise satisfied the claims of justice and the demands of the law, than by the obedience of their surety, which is really their justification, become theirs, and they are on account thereof, considered righteous in the sight of God, although antecedent to that imputation they were legally condemned criminals, and they yet remain *inherently* imperfect creatures.

We are further to consider that this righteousness

of Christ, is imputed to *none* but believers ; and, all that believe are justified. This righteousness is revealed from faith to faith, not before we have faith, as the Antinomians ; nor is the imputation delayed, till the fruits and effects of faith shall appear in an after life, as others seem to suppose ; but it is imputed *at* and *upon* our believing. Faith is receiving of an offered Saviour, in his person, his merits, and all his benefits, and therefore it is receiving of his *righteousness*, which is one of his benefits, freely offered in the gospel, to all who will accept of it. Thus we are safely brought to this conclusion, that our justification, by the imputed righteousness of Christ, consists in the righteous sentence of God, whereby a sinner

antecedently guilty in his sight, is upon his believing in Christ, *acquitted* from guilt, accepted as righteous, and entitled to all the benefits of covenant of grace, on account of what Christ done and suffered for him.

Having briefly explained the nature of doctrine, I shall attempt to answer some of objections which are raised against it.

Objection 1. "The imputation of our sins to Christ, or the imputation of Christ's righteousness to us, are no where mentioned in the word of God. The terms and expressions used in this case, are certainly of human invention, and the doctrine of course to be suspected, as having no original, rather from our scholastic divines, than from the oracles of God."

Answer The first supposal of this objection, that the *imputation* of our sins to Christ, is not to be found in the word of God. If it is not, by this, that we, no where in scripture, find the proposition in so many express words, that it is true; but I hope to show, that it is altogether pertinent. On the other hand, if it be meant that we can no where find full, clear, and undeniable evidence from scripture, of the *imputation* of sins of believers to Christ. I shall cheerfully deavour to correct the mistake. The whole dispensation, as has been mentioned, *purposely* designed to represent this comfort to us. The same doctrine which was *plainly pointed out* by these typical rites, is *undeniably confirmed*, by many plain passages of scripture, which cannot, with any appearance

he construed in any other sense, than pleading for ; thus, Isaiah 53. 6—11. I hath laid upon him, the iniquity of us ; we shall bear their iniquities. 2 Cor. 5. he hath made him to be sin for us, who sin, that we might be made the righteousness of God in him. Gal. 3. 13. Christ redeemed us from the curse of the law, being a curse for us. 1 Peter 2. 24. Who, himself, bare our sins in his own body on the cross ; any other correspondent texts might be adduced, but these are every way sufficient to decide the point.

The iniquity of us all, could be laid upon him, and he bear our iniquities no other way than by *imputation* ; it then appears from Isaiah 53. that our iniquities were *imputed* to him ; and that the adversaries of this doctrine, can make no rational pretence to any other way in which our sins can be said to be laid upon Christ, or that he is said to bear our iniquities.

As he has been made sin for us according to Gal. 3. 13. he must be made sin for us, and be a sinner, either by his own personal commission of the imputation of our sin to him. I conceive of no other possible way in which this could be supposed, but one of these two. Now the denial of the *former* supposition, obliges us to reject it with abhorrence ; and, therefore, the *latter* must, of course, be allowed. If Christ was made a *curse for us*, according to Gal. 3. 13. he then have the violation of the law laid upon him, otherwise the curse of it could

not, in justice, have been inflicted on
inflict the curse or penalty of a law up
no way chargeable with the violation
contrary to the justice both of God and
remains, therefore, that our blessed
could, in no other way, be chargeable
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Saviour bare our sins in his own body
punished for our sins upon the cross,
to 1 Peter 2. our sins must then have
to his charge, and punished upon him
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the *objector* speak sense, and tell us v
way this could possibly be done. I
evasion is too trifling, to urge that the
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iniquities were *laid upon him*, that he
That he was made sin or legally reput
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we had violated; and if all this does
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Christ, I must for ever despair of un
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pressions.

ON JUSTIFICATION.

I now proceed to consider the imputation of Christ's righteousness to us as substantiated from the word of God. Here I willingly concede that the words *Christ's righteousness is imputed to believers*, are not to be found in the scriptures in express terms. But then we have so many full and clear testimonies in scripture, to the doctrine contained in that proposition, that there can be no reason to call the truth of it into question. Thus Jer. 23. 6. This is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Rom. 3. 25, 26. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins; to declare at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus. Rom. 5. 18, 19. Therefore as by the offence of one judgement, came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience, many were made sinners, so by the obedience of one, shall many be made righteous. Rom. 8. 3, 4. God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh that the righteousness of the law might be fulfilled in us. Rom. 10. 4. For Christ is the end of the law for righteousness to every one that believeth. 1 Cor. 1. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption. 2 Cor. 5. 21. That we might be made the righteousness of God in him

might add many more texts of scripture, to the same purpose, but how can more be needful to satisfy any person, respecting the truth of our *justification*, by the *imputation of Christ's righteousness*, who attentively reads and impartially weighs these cited texts, without prejudice to the doctrine, or a bias to some favourite scheme.

Here let it be considered, we are expressly assured, that Christ is the *Lord our righteousness*; that it is by his righteousness we obtain remission of sins; that by his righteousness God is the justifier of him that believeth in Jesus; that by his righteousness we have justification of life; and by his obedience we are made righteous; that by his being sent for sin and condemning sinners, the righteousness of the law is fulfilled in us; that he is the end of the law for righteousness to the believer; that he is of God made unto us righteousness, and we are made the righteousness of God in him.

Is it possible that the doctrine I am pleading for, should be expressed in plainer or stronger terms? The word *impute* or *imputation*, is not indeed, found in these texts; but the thing intended by it, is plainly contained in them; that be granted, and the use of a word will not justify a controversy; let it be allowed that Christ has fulfilled the righteousness of the law for believers; that his righteousness is become theirs; that they have, thereby, remission of sins; are justified before God and made righteous; let these things be owned, and it will be *unimportant*, whether the word *imputation*

used in this case or not. Now, these things must either be granted, or the very language of the scriptures I have mentioned, is denied ; and by allowing these things, the objector will acknowledge all that is intended by those who plead for the *imputation of Christ's righteousness*. But why must the word *impute* or *imputation* be found fault with ; let those who object to it, read the fourth chapter of Paul's epistle to the Romans, and observe how often righteousness is there said to be *imputed* to those who believe. Though the righteousness there said to be *imputed*, is not *expressly* called the righteousness of Christ, yet that is fully implied. For it was a righteousness whereby Abraham was *justified* ; a righteousness *without works* ; a righteousness by which our sins are *covered*, so that the Lord will *not impute them* ; a righteousness by which God is the *Father of all those who believe* ; and a righteousness through which Abraham had the promise that he should be the *heir of the world*. Now can any man pretend to a *personal* righteousness, to which all these characters are fairly applicable ? Or, can these characters be justly applied to any other righteousness, but that of Christ alone ?

Objection 2. " If faith be imputed unto the justification of a sinner, then Christ's obedience cannot be imputed to that end, unless our faith and Christ's righteousness are supposed to be the *same thing* ; there is nothing more evident *than that faith* which is so often said to be *imputed for righteousness*, Rom. 4, is properly

own personal righteousness. The word signifies faithfulness, as well as believing; it includes evangelical obedience in the nature of it. God deals with us as moral agents, and to us the righteousness which we personally have, rather than that which we personally have not.

Answer. I take this to be the *most* objection that has ever been made against the doctrine under consideration; it, therefore, deserves to be *distinctly* answered. I accordingly endeavour to show, that the faith which is *imputed unto righteousness*, (for so the word should be translated,) does not include obedience in the nature of it. I shall also show that the faith which is *imputed* to believers for their *justification*, is *not* their own righteousness; and then attempt to manifest that if the objector's construction of the passages in Rom. 4, were granted, it would be nothing against the doctrine of our justification by the *imputed* righteousness of Christ.

I am first to show, that the faith which is *imputed* unto righteousness, does *not* include obedience in the nature of it, considering faith in reference to justification, or in its office of justifying; for though a true and lively faith necessarily produces influence in *purifying* the heart and life, and *producing* obedience; yet it is of the nature of faith to *exclude* all opinion of *merit* in ourselves; to respect the promise of God's *grace*, and *directly* send us to Christ for justification, *acceptance* with God, through his *merit* and *righteousness*; so that justifying faith as

not include in its nature works of obedience. I need not use many arguments to prove this ; the apostle having, in the plainest and strongest terms, declared it. The very scope and design of the apostle's argument, in the fourth chapter to the Romans, is to prove that we are justified *without* works. This was the argument of the preceding chapter, which is confirmed and illustrated in *this*, by the examples of *Abraham* and *David*, from the second to the sixth verse inclusive. Here the apostle uses a variety of arguments *against* the doctrine I am now impleading. He argues that if Abraham's faith had included works or obedience in it, he would have had whereof to glory. All works, all acts of obedience whatever, are formally our own, being done by ourselves, and, therefore, may be *gloried* of as such, but Abraham had *not* whereof to glory before God ; so that Abraham's faith did not include works or obedience in the nature of it, considering it as counted to him for righteousness.

He next shows us, that if we had the benefit of justification, as a reward upon the account of any works or obedience whatever, the reward would *not* be of grace, but of debt ; for by whatever law or covenant transaction, a reward becomes due to any sort of works or obedience ; it is, however, become due, and may be *claimed* as a *debt* upon the performance of such works or obedience. Whence it follows, that no sort of obedience, either legal or evangelical, can be included in the nature of a justifying fa

as such, if we are justified of grace & debt.

In the next place, he shows us, that what is *imputed* unto righteousness, it is *not* him that worketh not, that does no righteousness, or in other words *depend* at all of *his own* doing in order to his justification; and, therefore, it cannot possibly be such faith has any sort of works or obedience included in the nature of it, as it is a *dead* faith. It justifies *only* as it receives a gift freely offered, or in the apostle's language, believes on him who *justifies the ungodly*: there is no room left for any evasion: although critical distinctions, that can possibly be made, *Him that worketh not*, is him that worketh not.

He moreover shows us, that the faith in consideration, is a believing on him who justifies the ungodly, and so cannot include any obedience in the nature of it, unless any obedience, and ungodliness, be the same. It is true, that a person, when *justified*, ceases to be in his state, and habitually *ungodly*, for he has a faith, which not only brings him to Christ for *justification*, but for *sanctification*, which not only embraces the precept, but the *promise* too, and is a vital, active principle of all obedience; but then there is *no* time intervenes between his state of *unjustification* and his *justification*.

He further shows that God *imputes righteousness* for our justification without

therefore, obedience cannot be included in the nature of justifying faith *as such*, unless obedience be *without* works. Here the expressions are strong and plain. There is no room left for shift or cavil. When all the most plausible pretences in the world are made to evade the force of these expressions, *without works* is without works still.

How astonishing does this pretence appear, when the apostle does, with his own pen, in as strong and pointed language as can be used, obviate, reject and confute it; and that too, in the very context upon which it is founded; I need, therefore, offer no other arguments to clear this point, since it is effectually done by the apostle himself, and his reasoning ought certainly to settle all objections.

I proceed to prove, that the faith which is imputed to believers *unto* their justification, is *not* their own personal righteousness. This will evidently appear, by considering the following arguments:

The righteousness by which a sinner is *justified*, is the righteousness of God. The righteousness of God, is revealed from faith to faith, Rom. 1. 17. We are made the righteousness of God in him, 2 Cor. 5. 21. The righteousness of God, which is, by faith of Jesus Christ, unto all and upon all them that believe, Rom. 3. 22. Now, it cannot be true, that the righteousness of God and our own inherent personal righteousness are the same thing. If it be pretended that *faith is the gift of God*, and as such it is the righteousness of God, the answer is easy. FAITH, c

sidered in itself, as a *principle*, is ours *subjectively*, and considered in its *exercise*, it is ours *formally* or our own personal act, and in that respect, as far as it is any righteousness at all, it is our own personal righteousness. It can, with more propriety, be said to be the righteousness of God, than our breath can be said to be the breath of God, our words to be the words of God, or our motion to be the motion of God; for our power to breathe, to speak, or to move, is truly the gift of God, as our power to believe. Besides, all pretences of this kind, are utterly excluded, by the texts now cited. For if faith cannot, with any propriety, be said to be revealed from faith to faith; if we cannot, with any propriety, say, that faith is a righteousness to the faith of Jesus Christ, then faith is *not* the righteousness of God, by which we are justified, and therefore, we *cannot* be justified by faith, it is our own inherent personal righteousness, and yet be justified by the righteousness of God.

Again, we are said to be *made righteousness by the obedience of Christ*, Rom. 5. 19. ; and to be *justified by the blood of Christ*, Rom. 5. 9. But faith, as it is our personal inherent righteousness, is in no respect the obedience of Christ, or the blood of Christ.

Furthermore, FAITH, as it is our personal inherent righteousness, is *our own*; but the righteousness, by which we are justified, is *not our own*. Phil. 3. 9. Not having my own righteousness, *but the righteousness which is of God*. I shall only add, that if faith, as it is our in-

t righteousness, cannot answer the demands of a moral law, it cannot justify us consistently with the perfections of the Divine nature ; but the *former* is true, and therefore the *latter*. If there had been a law given, which could have given life, verily righteousness should have been by the law, Gal. 3. 21 ; but this was impossible, in the case of fallen man, as being utterly inconsistent with the Divine perfections. I think no man will pretend, that our personal inherent righteousness can answer the demands of the moral law, and if this be granted, it follows of course, that to be justified by it, is disagreeable to the perfections of Deity.

It cannot be agreeable to the *justice* of God, that we should be justified by any righteousness which will not answer the demands of the moral law. For which reason " God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us." Rom. 8. 3, 4. is by " declaring Christ's righteousness (by which the demands of the moral law are satisfied) that God can be just, and yet the justifier of him which believes in Jesus " Rom. 3. 26. The merciful God justly gave us the law, as the rule of our obedience ; justly required our perfect conformity to it, and justly annexed the penalty in case of disobedience. This law was founded on, and flowed from the justice of the divine nature : obedience to it was required, and the penalty annexed by the rectoral justice of the Universal Governor ; and the justice of God

now the same that it was when the law was first given ; and with the same inflexible severity requires that it be fulfilled, and not a tittle of it pass away or be destroyed. The same justice which annexed the penalty, must be satisfied for the violations of the law, so that the honour of the righteous judge may be secured, and the penalty of the law fulfilled ; whence it follows, that no personal inherent righteousness of ours, can justify us before God, consistently with his rectorial justice—because it cannot answer the demand of the moral law.

It is altogether impertinent, to pretend that Christ has procured *easier terms* than obedience to the law of nature, and that *our sincere obedience* to the gospel is now the *condition* of our *justification* : for, the question still recurs, Which way is the moral law fulfilled ? Has Christ fulfilled it for us, or has he not ? If he has, we then have a better righteousness to plead, than any of our own ; but, if he has not, the law has still its full demands on us (penal as well as preceptive) notwithstanding any righteousness of our own ; so that hereby we cannot be justified consistently with the *governing justice of God*.

Neither can it be agreeable to the *holiness* of God, that sinners should be justified by any righteousness which is morally defective. The moral law is, as it were, a copy or transcript of the holiness of God ; and must therefore be a *perpetual and unalterable rule of righteousness to man* ; so that as Christ's righteousness, alone, *completely conformable* to this law, nothing *short of this* can be plead in our favour.

I may add, it cannot be agreeable to the *truth* of God, that we should be justified by any righteousness which will not fully answer the demands of the moral law.

God has pronounced every one accursed, "who continues not in all things written in the book of the law, to do them." If, therefore, we have not a *full* conformity to "all things written in the book of the law," then either we must lie under the curse, or God must break his word. The latter, we dare not suppose; and the former, is, in its nature, absolutely inconsistent with our justification.

Perhaps, some may imagine to get rid of these arguments by alledging that Christ's fulfilling the law for us, is our *legal righteousness*, as freeing us from the rigorous demands and from the curses of the moral law. But that our faith, including sincere obedience in its nature, is our *evangelical righteousness*, whereby we ourselves personally fulfil the gospel, and are hereby justified before God. According to this distinction, Christ's righteousness is the matter, or ground, of our justification taken *negatively*; as it consists in our *absolution* from the curse of the law, and the declaration of our sins forgiven. But our own righteousness, is the matter or ground of our justification, considered *positively*, as it consists in pronouncing us righteous, and so entitled to the blessing. Now the least that can be said against this notion, is, that it eclipses the honour of Christ, as THE LORD OUR RIGHTEOUSNESS, and leaves man *whereof* to glory. But the consider

tion of this, will of course bring me to the thing I proposed to notice, in answer to the objection now under investigation. Here observe, that if the *objector's* construction of those passages in the fourth chapter to the Romans, were granted, and *faith* as including legal obedience in it, should be *imputed* for righteousness, yet this would make against our justification by the *imputed righteousness of Christ* ; for allowing that faith is a personal evangelical righteousness, and that it will justify us, or render us acceptable as far as it goes we must yet have Christ's righteousness *imputed* to us, or else lie under the curse of the moral law, as I have already

If *faith*, including sincere obedience, be *imputed* to us for righteousness, this our actual righteousness must be *imputed* to us in truth it is, namely, an *imperfect* righteousness. God cannot judge that to be *perfect*, which is *imperfect* -- for his judgement ever is *ing to truth* ; and a weak *imperfect faith*, (of the best is) cannot constitute a *perfect righteousness* ; and therefore it is of consequence, that we have some other and better righteousness, even a perfect one to plead, or we must perish eternally.

At the best, we cannot *at present* be justified by our own righteousness, so long as we live in a state of *imperfection* ; but must wait for the *redemption* of life, as a distant future benefit, not *received* till we are made perfect in it. Whereas, by the whole current of scrip-

ars that justification is a *present* benefit, taking place in the life that *now is*. Believers have merely a promise that they shall be justified, *we*, in the most express terms, represented in scripture as *already justified*—as actually *pardoned* and *made accepted in the beloved*—as having “passed from death to life,” and reinstated in God’s special favour; so that “there is now no condemnation to them,” but “they are now the sons of salvation.”

Thus I have endeavoured to consider the different parts of this objection *distinctly*, and to illustrate the answers from the nature of things, confirm them by full and plain scripture testimony.

To conclude this point, *faith* is our justifying righteousness, in the same sense as a condemned criminal’s *accepting* his prince’s *pardon* is his liberation from execution; or as a beggar’s *accepting* an alms, is his preservative from starvation.

As in *these cases* it is *not* the act of receiving, *but* the benefit received, which is the preparation; so in *that case* it is *not* the act of receiving Christ, *but* the benefit received by faith, *that* is the believer’s righteousness.

Objection 3. “But our blessed Saviour has relaxed for us new and easier conditions of obedience, and instead of the sinless obedience required by the moral law, he has now given us a new law of grace, which only requires faith with sincere reliance to the gospel, as the condition of our justification and acceptance with God. When it is a necessary consequence, that our justifi-

tion, or title to eternal life, depends not upon Christ's righteousness imputed to us, but upon our faith, including sincere obedience to the gospel, as the condition to which it is promised. As our obedience is *imperfect*, so our state of justification is *imperfect* also, and we shall not be perfectly justified, till our obedience be perfected."

Answer This foundation, is presumed to be unscriptural and inconsistent, and therefore dangerous in the extreme. Permit me to inquire, from what part or portion of the word of God, this fanciful position can have the shadow of support? I have already proved the vicarious substitution of Christ, in the clearest manner, from the scriptures both of the Old and New Testaments; but of his purchasing this new law of grace, not one word is to be found in that sacred book. May we not justly suppose, that if this scheme were right, we should have it plainly represented in the oracles of God, and not be left to grope in the dark and to find out by far-fetched consequences, what is the foundation of our holy practice? How vast is the difference between the *one* and the *other* side of this question: on the one side, we have very numerous express scripture authorities, for our justification through the righteousness of Christ; on the other side, there is a deep silence through the whole word of God, about any purchase of a *new law*, such a law of *favourable* conditions about those *new conditions* of our justification: *those easier terms*, namely, our faith and obedience. Of course we are ob-

this scheme, as it does not speak according to the law and the testimony.

I would further inquire whether, in the nature of things, there can be any justification *at all* upon such *conditions* as are contained in the objection? I have shown that justification is always to be understood of our being *esteemed, declared, manifested, or pronounced* righteous. Now, if our evangelical obedience be *imperfect*, we are still *unrighteous* by our remaining sin and disobedience, against this imaginary new law of grace, and consequently, God *cannot* judge and declare us righteous, by virtue of our obedience. It is certain, that no man upon earth, is or can be perfectly sincere, perfectly believing, or perfectly obedient to the gospel. He knows nothing of himself, who does not know this to be fact; the objector must, therefore, at the best, be but imperfectly righteous, as long as he lives; and accordingly, he that can make no wrong judgement, will esteem him to be as he is; so that the man must *live* and *die* unjustified, and appear at the bar of Christ, in the same state.

To speak of an *imperfect* or *defective* state of justification, seems to be a most egregious trifling in this awful concern. We either *are* justified, or we are *not*; either God *does* pronounce us righteous, or he *does not*. Now if he *does*, we are free from guilt, and fully accepted of him; if he *does not*, we are under guilt, and a sentence of condemnation. There can be no middle state between that of justification and condemnation. However, were it even granted, that we mig

be imperfectly justified, in proportion to conformity to this supposed new law, we must the best, live and die but imperfectly justified and, as I before observed, must appear at the of Christ, in the same state in which we die, consequently be but imperfectly justified *for ever* unless some unknown remedy be provided yond the grave.

Besides, we can have no sincere obedience this new law of grace, *before* we are justified. Faith, indeed, does precede our justification order of nature, but not in time. There is moment of time wherein a man is a true believer and yet not justified before God, and therefore there cannot be a moment of time for faith to operative, and bring forth the fruits of new obedience, *prior* to our justification. This is constant language of scripture, "He that believeth is not condemned." An unjustified believer is a solecism in the world of grace.

This doctrine perverts the gospel of the grace of God, and makes it strictly and properly a covenant of works. The *condition* of the covenant of works was this, "The man that doeth these things shall live by them," and the condition of our justification according to this new scheme "The man that doeth these things." that requires sincere obedience to this new law of grace shall live by them. Where then is the difference between the *old* covenant of works, and the imaginary law of grace? *Obedience* is the *covenant condition* of the one as well as of the other, and by running a parallel between them, they

ound in all things to agree, as a covenant of s ; thus *justification*, according to the tenor of the old covenant, was of *debt*, and so it is with respect to this pretended new law of grace. An obligation to give a reward for service performed makes it a *debt* upon the service being performed, and it can be *claimed* as such, whatever proportion there is between the reward and the price by which it becomes due. The old covenant, of works when it exacted obedience, gave no new strength for the performance of it ; thus it is in the present case ; for unless we are united to Christ and interested in his righteousness we can have no security of new supplies of grace and strength when we need them. What pretences to gracious assistance, the patrons of this new law of grace may make, they do not induce us to believe that God has, by covenant, engaged to us fresh supplies of grace for persevering obedience.

According to the tenor of the old covenant of works, justification was suspended, forfeited and annulled upon the non-performance of the obedience required ; and so it is according to the tenor of the new law of grace.

It may be pretended, that the *conditions* of this covenant, are much *easier* than those of the old covenant of works, which required *perfect*, whereas this requires but *imperfect* obedience, as the term of acceptance with God, I answer : This supposition would not alter the general nature of the covenant.

Works are works, obedience is obedience, whether perfect or imperfect. The condition of

each covenant, is *works* ; and *works* come into very formal nature of each, as they are covenants.

Besides, it is a great mistake to suppose, the *conditions* of this new law or covenant, *easier* than the conditions of the old covenant *works* ; the case is far otherwise. ADAM, whom the first covenant was made, had sufficient power and ability to fulfil all its *conditions*, and fully to come up to all its *demands*; but fallen creatures are utterly incapable to perform sincere, though imperfect obedience. They have *naturally* no sincerity, “no truth in the inward parts,” no principle of new obedience : nor does this pretended covenant supply them with any. It is more difficult for a man *without* legs to walk, than for a perfect, vigorous, lively man to run.

If it be further pretended, that faith is, according to this scheme, made the *principal condition* of the new covenant, still this is but an empty pretence ; for faith, is here considered *but* as an act of obedience, and as being *seminally* or *virtually*, all evangelical obedience, including the same in the nature of it ; so that this faith is nothing else than a constitutive part, and active principle of the works required, and *not* distinct from them in the office of justifying.

And was not ADAM as much obliged by the covenant of works, to act faith in the conditional promise of life, and to subject himself to the authority of the Legislator, as we can be by this new law of grace ? so that, let the case be investigated in *any* view, in *every* view, and this new law

venant of *mild and favourable terms*, will be to be as truly a covenant of works, as the covenant made with Adam.

Moreover this new divinity is directly contrary to representations which the scriptures give of the redemption by Christ, and of the method which our salvation is wrought out by him. as "made to be sin for us who knew no sin, we might be made the righteousness of God n." "He, his own self, bare our sins in his own body, on the tree." Now, how can it, in any sense, be possibly true, that our LORD

CHRIST was made sin for us, unless it be understood in the *imputation* sense? or that "he bore our sins in his own body," unless our sins be *imputed* to him? or if he only undertook to make for us a grant of pardon, upon the condition of our sincere obedience? He is likewise to give his life a ransom for us, Mat. 20. 28. Can prisoners be said to be ransomed out of an enemy's hands, who are only put under adages to work out their own liberty and deliverance? He is moreover represented as our payment for our sins, and an atonement which sinners have actually received, Rom. 5. 11. Therefore proper to say that we have received an atonement by faith, when it yet depends upon our future conduct, and upon our sincere obedience, whether we shall ever receive the benefit of it?

He is also represented as having redeemed us from the curse of the law, being made a curse for us, Gal. 3. 13. Can it be said with any pro-

priety, that believers are actually redeemed, the curse, when they are still *under* the curse, and must continue so, *until*, by a course of sincere persevering obedience, they get themselves acquitted and justified? or, how could our Redeemed Saviour be made a curse for us, when not our guilt was *imputed to him*, nor his suffering *imputed to us*? Indeed, he could not be made a curse for us in our stead, when no curse did us was laid upon him, nor we freed from the curse by his sufferings, without procuring deliverance, by our own sincere persevering obedience. 'The time would fail me, should I particularly insist upon all the various representations, by which our redemption through Christ is held forth in scripture, and show that they are all directly contrary to this modern scheme. I shall mention but an instance or two more. We are said to be justified by his blood and reconciled to God by his death, Rom. 5. 9, 10. But are we justified by his blood, and yet justify our own obedience? are we reconciled to God by the death of Christ, and yet not reconcile God, but by a continued progress of our obedience? Is it possible the objector dare venture to attribute that to his own obedience which is attributed, by the spirit of God, to the blood and death of Christ? Perhaps some will consider all that has been said, to be but a play of words, and that those on *both* sides of the question, might be easily reconciled, if the subject were fairly represented and thoroughly investigated. But this sentiment must arise

eatest inattention to the present discussion. is there no difference between partaking of gift, on no other condition than a thankful tance, and having the offer of a favour on condition of long continued services of very alt and uncertain performance? Is there difference between expecting justification so righteousness of our own, but only from righteousness of Christ received by faith.; or supposing this alone, an insufficient foun-, and therefore looking to some righteous- of our own, as the condition of our accep- with God? The subject has been fairly , and the difference is found to be just as as between any other contradictory propo-. Upon the one hand, Christ himself has med all the proper conditions of our jus- tion, and freely bestows the benefit on our ul acceptance. Whereas, on the other, t has not performed the conditions of our cation, but only procured for us the privi- o perform them ourselves. Upon the one we are justified on account of Christ's obe- e, but on the other, we are justified on ac- of our own obedience Upon the one Christ has merited justification for us, with- orks; on the other, Christ has merited jus- tion for us by our works. And in fine, upon ne supposal, the first act of saving faith, an immediate and continuing interest in the r of God: but on the other supposal, faith the introduction to that life of sincere obe-

dience, which is properly the *condition* of obtaining and enjoying the divine favour.

But further, this new doctrine contained in objection, is destruction to a life of practical religion, and so cannot be agreeable to him, who "gave himself for us, that he might redeem us from all iniquity, and purify unto himself, a peculiar people, zealous of good works." Her charity urges me to hope that there are some who adhere to these principles, whose hearts are sounder than their heads, and who evidence their prayers and their lives, that their dependence, is very different from their profession. I must, nevertheless, insist upon it, that such cannot be *truly* holy, whose hearts and lives are conformable to the principles I am opposing.

A holy life must proceed from a principle of holiness ; vital actions are not produced but from a source and principle of life. It is necessary that we be *first* united to Christ, the head of influences and fountain of all holiness, and so habitually alive to God, before we can actually live to God. All our attainments in religion without a vital principle within, will be but as a carcase without breath.

Whence it follows, that those who depend upon sincere obedience for justification, must be strangers to true holiness. inasmuch as they reject the righteousness of Christ, for that purpose, and the supplies of grace for a life of holiness from that only fountain of life. To seek justification *from our sanctification*, is to invert the order and *method of our salvation*. It is to produce

from the effect—to fetch the fountain from streams. We must be created anew in

Jesus unto good works, if we would walk in. Eph. 2. 10. We must be renewed in spirit of our mind, if we would put on the man, which after God is created in righteousness and true holiness, Eph. 4. 23, 24. many other places in scripture.

Kind are either the children of *God*, or children of the *Devil*. This distribution divide the whole human race, 1 John 3. 10. Now are the children of *God*, we are already in a saved state, and therefore cannot depend upon sincere obedience for our justification: but are the children of the *Devil*, we cannot, y, whatever pretences to sincere obedience they make. We can conceive of an *unjustified* child of God, and a *holy* child of the Devil, in equal propriety. It is, therefore, evident we can have no sincere obedience, until we are justified: and that we cannot live a holy life if we depend upon sincere obedience for justification. And as these principles are opposed to the life of holiness, so they must forbid their disciples to expect the renewing and sanctifying influences of the spirit of Christ, and of course be highly destructive to the comfort of a truly Christian life. If we thus flatter ourselves with a *supposed* sincerity, our hopes and fears must not keep pace with our frames, and our whole soul is a dreadful fluctuating between both, with respect to the grand concern before us, so replete with consequences, inconceivable and everlasting.

ing ; is not this to be “ called to the spirit and bondage again to fear ? What room can there be, upon this plan, for the *spirit of adoption* ? How can “ the spirit witness with our spirit, that we are the children of God ? ” How can we experience the “ sealing of the holy spirit,” or “ the earnest of our future inheritance ? ” How can we have the “ full assurance of hope,” or how can we “ make our calling and election sure ? ”

But let us suppose the *best* that can be supposed ; granted that we should make a comfortable and encouraging progress in a life of sincere obedience ; yet how do we know but *death* may seize us in an unguarded hour, and find us actually playing the hypocrite. In this case, what will become of all our religious duties and all our hopes, and what will become of our souls for all eternity ?

Objection 4. “ Believers sin daily, in thought and deed ; how then can we suppose that our being once justified by faith, can secure to us a remission of future sins ? This evidently opens the flood-gates of licentiousness, in freeing us from a scriptural obligation to good work. We, therefore, consider it more reasonable to believe in a first and second justification. The first of which, consists in God’s accepting of us as meet probationers for salvation, upon our free assent to the truth of the gospel, and our being heartily willing to take Christ’s yoke upon us and obey him. And this is the *justification* which Paul speaks, that it is ‘ by faith with-

the works of the law.' But our secondary justification, or continued title to the favour of God, is by our works or by a course of sincere obedience to the gospel; of this the apostle James speaks when he tells us that 'a man is justified by works, and not by faith only.' "

Answer. This objection, on account of its speciousness, has become considerably popular, and the investigation of it, will comprise all that is necessary to be said at present respecting the doctrine of justification. I shall therefore briefly consider it, and conclude the subject. Let it then be observed, that as the meritorious procuring cause of our justification, with all its benefits of grace here, and glory hereafter, was *at once completed*. "The body of Christ was offered once for all," and by his obedience unto death, he "brought in everlasting righteousness," so the believer, upon his first being actually interested in the redemption by Christ and receiving his righteousness through faith, is at once unalterably acquitted from condemnation, reinstated in the paternal favour of God, and secured in such a continuing progress of grace and holiness, as will at length eventuate in eternal glory. For "by one offering, Christ hath perfected for ever those who are sanctified," Heb. 10. 14. As our Lord Jesus, by "bearing our sins in his own body on the tree," has "finished transgression, made an end of sin, made reconciliation for iniquity," and "brought in everlasting righteousness," Dan. 9. 24 So by faith in him, we "receive the forgiveness of sins and an inherit-

among those who are sanctified," Acts 13 and "are complete in him," Col. 2. 10. therefore, "that believeth hath everlasting life and shall not come into condemnation, but is freed from death to life," John 5. 24. "is blessed with all spiritual blessings in heaven in places in Christ," Eph. 1. 3.

But, though all this be so—though by virtue of the immutability of God's counsel, the merit of the righteousness imputed, the seal of the covenant of grace, and the faithful performance of the promises—the believer immutably remains a child of God, and an heir of eternal glory nevertheless, by reason of his daily sins and imperfections, stands in daily need of a reapplication of the benefits of Christ's death and daily pardon to his soul. But, then, it should be remembered, that this is not a secondary justification distinct from the former. If the believer sins, "he has an advocate with the Father who makes continual intercession for him," for continued pardon and grace, and for a continuance in the justified state. "He ever liveth to make intercession for them." Heb. 7. 25.

It remains evident, therefore, that believers are continued in a justified state, through the same means by which they were first brought to it. "The righteousness of God, is received from faith to faith." The beginning, continuance and consummation of our justification, is by faith. *for we read, that "the just shall live by faith; that is, shall obtain new supplies of pardon and sanctifying grace, through faith."*

life which the believer lives in the flesh, is faith of the Son of God." Here is no rest, for a secondary justification. I have said it to be an unscriptural, and of course an unnecessary distinction; and I may add, that it is inconsistent with Christian devotion. Here let us appeal to the conscience of any real believer in Lord Jesus Christ: Dare he venture into the presence of God, and demand pardon on account of his own sincere obedience? Will he stand before the Eternal Majesty, the mild ruler of a new law of grace, and tell the Almighty that the easy condition was purchased for him by the blood of Christ? that his own good works justify him? that he sincerely desires and vows to obey God? and therefore pleads the benefit of that new covenant of works, and demands its pardon and acceptance for his sincere obedience, according to the tenor of it? If this be an article of our creed, why should it not be also an article of our devotion? But, I may be said to affirm, that every sensible, humble Christian, will use a quite contrary argument, in order to obtain pardon and acceptance with God. The Papists and Socinians, together with some modern refiners, all agree in this,—that faith justifies, as it is an assent to the truth of the gospel, and an entrance upon a life of obedience. None of them suppose this *first* justification to consist in acceptance with God, as righteous by the righteousness of Jesus Christ, imputed to us, and received by faith alone. How, then, can this *second* justification possibly exist? Is not faith, in the

consideration of it, as much an act of obedience as any other point of conformity to the command? What, then, do they mean, by living in words, to a first justification by faith, a secondary one, by works, when they pretend (as I have shown) that the beginning, progress and the conclusion of our justification is by obedience *only*? Would it not be as absurd, to tell us plainly, that we are justified by works, and that faith has nothing to do with justification, but as it is our own work and of obedience? And, according to this second plan, we must be justified by every *single* act of our sincere obedience, *successively*, or by the progress of obedience, to the end of our lives. If it is the former, we have not only a first and a second, but a *thousand-fold* justification; but if the latter, we can have no justification at all, as long as we live, and have therefore very little to expect it after we are dead—for, as it leaves us, judgement will find us.

With respect to the texts cited in the preceding section, they are foreign to the point, and do not prove nothing to the purpose. On the one hand, Paul addresses those who did not submit to the righteousness of Christ, but went about to establish their own righteousness; and tells them, that they are building on the sand, and that they must renounce their false confidence, or they will perish. On the other hand, those who neglect good works, and neglect them as of no consequence to eternal salvation, are urged by the apostle James, to consider how empty the

ession, how dead their faith, and how vain their hope of salvation is ; that we must either have a living faith, or a dead hope ; that our faith must either purify our heart, influence our conduct, and renew our conversation, or leave us among the impure and ungodly for ever.

It appears to be a settled point with many, that good works, or a life of sincere obedience, is absolutely necessary to our justification. which they consider to be our title to eternal life ; and that a right or title to eternal life, is promised to obedience, according to Revelation 22. 14. “ Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” And that God proportions the dispensations of his grace, according to the good or evil conduct of his people, in the 18th and 33d chapters of Ezekiel. These portions of scripture, are pressed into the service of supporting a slavish principle. But how do they support it? Does it follow, that because we cannot be saved without holiness, we must be saved for, or on the account of it? It is necessary that an heir should live, and enjoy his reason, in order to possess an estate conveyed to him by his father’s will ; but does it follow of course, that his life and reason give him the title, and not his father’s donation? This *right to the tree of life*. does, in the original, signify a *power, privilege, or liberty* ; but from whence this *power* is derived, upon what title this liberty or *privilege* is founded, the text says nothing at all—nor in any argument be drawn from it, or any thing

proven by it, but that good works are necessary to salvation ; and this we are as willing as the “ affirm constantly, that those who have belief in God, should be careful to maintain ; works.”

What has been so frequently and so strenuously urged, from the 18th and 33d chapters of *Isaiah*, are just as little to the purpose. This evidently appears, if we consider that these chapters have a special reference to a temporal deliverance from the calamities which Israel felt or feared from the Chaldean war. At that time they were already in captivity, and the rend in dreadful expectation of the succeeding carnage and desolation, that made a swift approach upon them. They, on this account, complain of God's dispensations as *unequal*, and their own misery as remediless. In answer to which complaints, God is pleased by the prophet to justify his dispensation towards them, and let them know that his dealings with them are according to their own doings ; that their repentance would avert his denunciations, but not apostasy and declension from his service, would but heighten his displeasure and their punishment. That this was the design of the chapter, manifestly appears from the whole of the foregoing context, where their dreadful destruction, by the Babylonians, was predicted and threatened, which gave occasion to obviate objections against God's dealings with them, to give them a just view of the true source of their misery and ruin. That the

the design of the 33d chapter, is clear, from the express words of the context, as every one may see who will read from the 26th to the 29th verse, where *sword, famine, pestilence, and utter desolation*, are expressly denounced and declared to be the evils referred to in this discourse.

Now, what just argument can be drawn from hence? Will it follow, because God proportions his providential dispensations to the *external* conduct of his professing covenant people, that therefore we are justified *by works*? or that our eternal salvation is the immediate fruit of *our own obedience*? Will it follow, that because Ahab's threatened temporal destruction was prevented by his external reformation, therefore he was justified, and eternally saved, upon the account of it? No: it is plain, that all arguments to the present purpose, drawn from these chapters, are wholly impertinent; and the pleas commonly taken from hence, *against perseverance* in grace, because the righteous are represented as turning from their righteousness, are nothing more to the purpose for which they are used, than the first verse of Genesis. But, were it even granted, that these chapters have a particular reference to the *eternal* state of man, we find nothing in them respecting the foundation of our right and title to everlasting life, or of the meritorious and entitling cause of our salvation, they would confirm nothing more than this, that there is a necessary connexion between a life of obedience and our *salvation*, and between a life of disobedience and our *perdition*, which is a truth allowed on both sides.

of the question, and an observation fairly applicable to any other text of scripture that can possibly be cited to the like purpose. For, admitting that the requisites and qualifications of those who shall be saved, are the conditions of justification, it will then follow, that perseverance is a condition of our justification ; and consequently, all dispute about being justified in present life, is at an end ; because the *benefit* is suspended till the *condition* on which it depends is accomplished.

If any further satisfaction on this subject should be thought necessary, the reader is referred to the decision of God himself, in the 36th chapter of Ezekiel's prophecy. There he will find it is God who takes away the *heart of stone* from his people, and gives them a *heart of flesh*, he causes them to "walk in his statutes, and his judgements and do them ;" and that it is "for their sakes" he does this, but for "his name's sake ;" and that when all this is accomplished for them, they will have cause to be "ashamed and confounded for their own vanity and to loathe themselves in their own sight, for their iniquities and abominations ;" so that if the harmony of scripture is acknowledged, it evidently appears, that though he who repents and continues in a life of obedience to the law, and none but he shall obtain salvation at last, that this repentance and new obedience is *from God's sovereign grace*, and is the *fruit of the justified state*. Now, if repentance be the *condition* and consequence of our justification, it

be the *condition* of it. There can be nothing more preposterous, than to suppose an *effect* to be a *condition of the cause* producing it. To this purpose, the prophet Zechariah is equally clear and express, in the 12th chapter and 10th verse of his prophecy, or rather the Spirit of the Lord by him "And I will pour out upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born." Here they are first renewed, and have a spirit of grace and supplication. They have first the exercise of faith; they "look upon him whom they have pierced," and then follows their repentance, as an immediate necessary fruit and consequence of their regenerate justified state.

As to opening the floodgates of licentiousness, mentioned in the objection, we reject it with abhorrence. We justly detest the poisonous principle of the Antinomians, on this point; or rather the unnatural conclusion, which they draw from a justified state, who teach, that "since justice is satisfied we may remain perfectly easy with respect to sin, and look upon it as unworthy of our least regard." We believe "all things written in the law and the prophets" and taught by the apostles, respecting the necessity of good works; that they are necessary, as being one design of *our election, redemption, and effectual vocation* God "has chosen us in Christ, before the for

dation of the world, through sanctification of spirit and belief of the truth—that we should be holy. He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. God hath “called us to holiness in all manner of conversation.” We believe good works to be necessary, inasmuch as God has instituted them as means, preparing us for the heavenly inheritance; that we must “by a patient continuance in well doing, seek for glory, honour and immortality,” in order to inherit “eternal life;” if they are necessary, as acts of obedience to God’s commands, and a just acknowledgement of his dominion over us. We are made partakers of gospel liberty, that we may “serve God without fear, in righteousness and holiness before him, the days of our lives.” Good works are necessary, as expressions of our gratitude to God, for all his goodness to us; more especially for gospel grace, and the gracious influences of his blessed Spirit, and as necessary evidences of the truth and sincerity of our faith in Christ. They are necessary, to honour our Christian profession, that we may “adorn the doctrine of God our Saviour;” knowing that “in breaking the law we dishonour God,” but in bringing forth “much fruit we glorify him.”

They are likewise necessary to our inward peace and comfort. “There is no peace to the wicked,” but the “testimony of a good conscience, is a ground of rejoicing.”

In a word, good works are necessary, in order to our escaping eternal ruin and misery ; not as an atonement for our sins, as I have sufficiently proved, or a right to be freed from condemnation, but as evidences of our union with Christ, at that momentous period, when he “ shall appear in flaming fire, taking vengeance” on the ignorant and disobedient, “ then he shall be glorified in his saints, and admired in all those who believe.”

To conclude :—If the reader had an opportunity of perusing the many elaborate volumes, written by our first reformers, he would find this doctrine set in its *proper light* ;—that it was the greatest occasion of our *glorious Reformation* ; and that justification, through the imputed righteousness of Christ, was esteemed by LUTHER and all our excellent reformers, to be “ *Articulus stantis vel cadentis Ecclesiæ*,” THE ARTICLE BY WHICH THE CHURCH MUST EITHER STAND OR FALL. And shall we again build up those things which that glorious army of martyrs destroyed ? What advantage can be expected from hence ? Granted, that sincere obedience would justify us ; what then ? Is it probable that sincere obedience, performed from a principle of spiritual life and holiness, and a dependance upon Christ alone to do all in us and for us, will be more *unacceptable* to God than if it had been done in *our own strength*, and with a view to *establish our own righteousness* ? Will Christ reject us at last, for having done *too much honour to his infinite merit*, and to the rich and free

grace of God in him ? On the other hand, w if the *objector's* reasoning should fail, when comes to the *decisive trial* ? Dare he vent his eternity upon it, that in this case he can possibly be deceived ? If the reformation general, and the most excellent men for parts & piety that the reformed churches could ever bo of, should be found on the side of truth, at t day of judgement, in determining that we can be justified upon the footing of a moderated c enant of works, what will become of all th who have *practical'y* built their eternal hope that foundation ?

And now, reader, permit me to ask an all i portant question, inseparably connected wi your salvation. Are you, or are you not, i justified state ? This is a part of the plan of ete nal life which God has revealed, that he first ju fies all those whom he will glorify. If you e in this happy state, you have "peace with G through our Lord Jesus Christ," and may "i joice in the hope of his glory ;" to you, "t ways of wisdom are pleasantness, and all t paths are peace ;" you can "rejoice in Ch Jesus, without confidence in the flesh." Tr scriptural joy, is the joy of faith. "Hav fled for refuge to lay hold on the hope set befo you, you may have strong consolation," know that "he, in whom you have believed, is a to keep that which you have committed to hi against that day." For, though your framea *very mutable*, "Jesus Christ is the same yest day, to day, and for ever." "In whom, tho

now you see him not, yet believing" you have cause to "rejoice with joy unspeakable and glorious." As he has undertaken for you, and promised that "he will never leave, nor forsake you," therefore you may "hold fast your confidence unto the end." The more cheerfully and firmly you trust in him, the more shall you increase in holiness, and comfort, and the more evidently sure, will be the foundation of your eternal hope; you may, therefore, "go on your way rejoicing in the strength of the Lord, making mention only of his righteousness," knowing that, at last, you shall "arrive at the end of your faith, even the salvation of your soul." "There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit." Rom. 8. 1.

But, is it your unhappiness to remain in an unjustified state? be entreated to consider, that your situation is dreadful beyond description; to you, there is not a promise applicable in all the book of God; you are in a state of condemnation; self-condemned, soul-condemned, and willingly condemned. This implies a want of spiritual understanding, under all the means of information from the word of God, and the light of the gospel; a spirit of insensibility, under the most awakening visitations in the providence of God. It implies an incorrigible spirit, under all the means of grace and salvation, and a progression in sin, notwithstanding the most alarming threatenings or alluring mercies. "Do you not know that the unrighteous shall not inherit the

kingdom of God ?" that "the wrath revealed from heaven against all unrighteousness and ungodliness of men, who hold (or profess) the truth in unrighteousness ?" Do you not know that "the Lord Jesus shall one day come from Heaven, with his mighty angels in fire, taking vengeance on them that obey not the gospel of our Lord Jesus Christ ; and that all those who continue in an unjustified state, "shall be punished with everlasting destruction, from the presence of the Lord, and the glory of his power," "despising the rulers of his grace," "despising the promises of salvation ? Are you determined to continue in an obstinate course of enmity, against all the perfections of God, the authority of Heaven ? Do you not know that you are "treasuring up wrath against the day of wrath, and revelation of the righteous judgment of God," and thereby challenging God to display his power in your destruction ? whatever may be your views on this subject, the practical language of all those who are unconverted and consequently in a state of sin, under a gospel dispensation, is that the wrath should at last be poured on them to the uttermost, in "suffering the vengeance of God to the full ;" they are resolved to go on in their sin to the consequence ! Let me beseech you, and consider your condition ; suffer the words of the apostle : "Be it known unto you, men and brethren, that through this Jesus, whom you have slighted

your past life,) is preached unto you, (even to you,) the forgiveness of sins ; and by him all that believe are justified from all things." Here is the freest offer of the greatest good, made to the chief of sinners, and the most unworthy. But, if it is your determination to continue inflexible—to reject the Saviour—to resist the Holy Spirit, and so to forsake your own mercy, "Beware, lest that come upon you, which is spoken of in the prophets. Behold, ye despisers, and wonder and perish ;" the *contempt* of the gospel, is the *condemnation* of the world. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3. 19. To you, there remains *nothing* while in this deplorable state, "but a certain fearful looking for, of judgement, and fiery indignation, which shall devour the adversaries." During the short, uncertain span of human existence, you may amuse yourself with the vanities of time, and mispend your days in the worship of the world's trinity, "the lust of the flesh, the lust of the eyes, and the pride of life." But be assured, death will overtake you. "Know that for all these things, God will bring you into judgement." "In the day when the keepers of the house shall tremble, and those that look out of the windows, be darkened ;" when this tenement of clay, this highly finished piece of mechanism, shall be dissolved, what will become of its inhabitant, which belongs to another system, and must exist for ever ! "This I say, brethren," in the language of th

apostle, "the time is short, this world passes away," in its fashion, frame, countenance, and contexture. Nature will shortly be in ruins, "the end of all things, is at hand ; Behold the Judge stands before the door." Therefore be intreated to "seek the Lord, while he may be found," and to "call upon him, while he is near." Notwithstanding all your offences, he has graciously promised to extend mercy and pardon to those who forsake their wicked ways, and unrighteous thoughts. The Son of God, "is able to save to the uttermost," and "his blood cleanseth from all sin." Believe on this Saviour for life and salvation, and rely upon the promises of immutability, "He that believeth on the Son of God, is not condemned," and "He that believeth hath everlasting life, and shall not come into condemnation, but is passed from death to life." That this may be your happy state—that "the life" you "live in the flesh," may be "a life of faith on the Son of God," and that through the righteousness of Christ imputed to you and received by faith, "you may be accounted worthy to escape all the miseries that shall come upon the wicked, and to stand" acquitted and accepted "before the Son of man," at the great day, is the earnest petition of the author.

A FEW REMARKS
UPON THE
HOLY SCRIPTURES.



All scripture is given by inspiration of God.
PAUL.

THE BIBLE.

THIS infallible, mysterious, and incomparable compendium, is the rule and square of the believer's conduct. It is a perfect rule. "The law of the Lord is perfect, converting the soul that lies in sin." It comes from a perfect Author, and is so complete that nothing can be added to it, nor any thing taken from it. "All scripture is profitable," for what purpose? "That the man of God may be perfect, thoroughly furnished unto all good works."

It is a suitable rule. It agrees to all kinds, colours, classes, and conditions of men. It is suitable to all ages of the world, and to all the revolutions which have or may transpire in it, till the last day. It is suitable to all the wants and exigencies of men, and is so universal that it extends to the most secret recess of the human mind.

It is also a durable rule. "The word of the Lord endures for ever." "Heaven and earth are

pass away, but his word shall not pass away." It has stood unmoved, notwithstanding all the storms of opposition which devils and wicked men could raise against it. Not like an impression in the sand of the sea-shore, washed away by the next tide, but as indelible as a monument of brass, nay as durable in its fulfilment and consequences as its eternal Author.

It contains the sum and substance of every thing that is truly interesting or entertaining. It furnishes us with the respective regulations given to the church, under her primitive Jewish and Christian economies, together with a historical and predicator'y chronology of all the memorable events relative to these, from the beginning of the world till the period of its superannuation. In this sacred volume, is also contained, an interspersion of geography and zoology; and a compendious biography of the most renowned among the antediluvian FATHERS, the ancient PATRIARCHS, PROPHETS, APOSTLES, and CHRIST himself, that unparalleled personage, together with the primitive martyrs of whom the world was not worthy, who are now in glory, inheriting the promises.

This inestimable book, contains the choicest matter; gives the best instructions, and affords the greatest pleasure and satisfaction, that ever was revealed. It contains the best laws, and the most profound mysteries, that ever were penned. It brings the best of tidings, and offers the best comfort to the inquiring and disconsolate. It *exhibits life and immortality*, and points out the way

to everlasting glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. In short, the scriptures, collectively taken, is the foundation of the Christian's faith, the regulator of his conduct, and the main-spring of his comfort. It is the good man's *vade mecum*, or constant companion. It is a composition of incomparable sublimity, unsullied purity, and unrivalled eloquence. It contains a revelation of God's will to man, a tragical history of his fall in Adam, and the glad tidings of salvation through the vicarious sufferings and mediatorial atonement of the Divine Redeemer. This is so far from being a panegyric, that the talents of an angel are inadequate to the task of fully unfolding the depth, and describing the inimitable beauties of this inspired master-piece ; let it suffice to observe, that the leading theme, both of the Old and New Testaments, will be the burden of the believer's song, when the brief parenthesis of time shall be blotted out of existence.

Now when we consider, that these scriptures contain the most evident and unquestionable proof of their Divine authenticity, by the impressive *stamp of Deity*, visibly and indelibly imprinted on them ; which consists in that majesty, holiness, light, and efficacy, so clearly apparent in them ; and by their antiquity, harmony, scope, success, accomplishment of prophecies, and confirmation by miracles and the blood of martyrs ; we are constrained to consider it almost incredible that any person should ever have risen in opposition to them. But such is the fact,

opposition of this kind, has, in more or less isted through all the past periods of the *C* *ian dispensation*.

During centuries which we have succe the prince of the power of the air has displ his inveterate malice and Satanic skill, ag the Kingdom of the Redeemer, by directin heaviest artillery (under an over-ruling pe sion) against this *immovable foundation*. Th the execrable productions of a Bolingbrol Rousseau, a Voltaire, and a Paine, (with the others) have been weighed in the balances found wanting ; yet there are those to be fo even in the current age, who professedl knowledge the existence of Deity, but deny the scriptures contain any revelation of his and will to the human family. As human Re of course, is the strong hold of such charac it is proper to meet them on their own gro in order that they may be convinced at least human reason is on the side of Divine Re tion.

My unbelieving friends ! (for to you the lowing pages are particularly addressed,) will certainly acknowledge that the Great C tor is capable, some way or other, to conn cate his will to intelligent beings, with suffi evidence that the Revelation is from him. only devise some such means of doing th would be most likely to strike your minds *the strongest conviction*—such a method as w *obviate all your doubts*, and give you the f

confirmation of the Divine original of such a Revelation When you are come to a conclusion on this point, consider the scriptures carefully and see whether you cannot find in them what you yourself would demand—even all the evidence which is reasonably calculated to afford you the most entire satisfaction.

Would you expect from such a revelation, a reasonable account of our first original, look into the history of the creation, as related by Moses : there you will find how the world, and even yourselves, sprang from the Almighty Fiat, and in what manner we are *the offspring of God*.—Would you expect such a circumstantial narrative of God's dispensations towards us from the beginning, as would be correspondent with our constant experience and observation ? the same history will inform you of those irregular affections, and vitiated appetites and passions, which every man finds in himself, and which have brought such misery and destruction upon the world, in all its successive periods since the fall of Adam. Would you expect that there should be early intimations of the method of our recovery from the state of sin and guilt, into which we had brought ourselves by our apostacy ? you will there also find the gracious promise, that “the seed of the woman shall bruise the head of the serpent,” and deliver us from the deadly effects of his malicious temptation.

Would you desire to find a particular prediction of the promised Saviour, by whom we are to obtain a redemption, together with his line:

and descent, the time, place and manner of birth, the circumstances of his life, death and resurrection ; a particular description of the subjects, and the continual progress of the Kingdom ? Read the prophecies of the Old Testament, and the history of the New. You will find such an agreement, and correspondence as will afford you matter of the fullest conviction, that they are both from God.

Would you expect, that there should be any means to keep the promised Saviour in the continued view of God's people, before his birth and personal manifestation, and to keep alive their faith and hope in him ? What were their sacrifices, their legal purification, their priesthood, and all their tedious train of ceremonies, but institutions purposely appointed for that end ?

Would you expect repeated and renewed testimonies from Heaven, to the profession of God, that their religion was from him ; that their faith and hope, excited by these testimonies, were built upon a sure foundation ? Such were the miracles frequently wrought among them. The manifestation of his presence in the Shechinah ; their *Urim* and *Thummim* ; their frequent oracles ; the appearance of prophets, whose predictions to the Jews themselves, and the nation among whom they lived, were continually fulfilled and fulfilled before their eyes, and the accomplishment of *them*, are apparently open and visible to all eyes also. Would you suppose, that near

ne of the Saviour's appearance, not only Jewish nation, but all others that were acquainted with their sacred books, would live in expectations of this great and wonderful event? You will find in the gospels, and from the authors of the highest credit, that this was the case in fact.

Could you expect that when the Saviour did appear, he would, by the holiness and beneficence of his life, and by numerous open and uncontradicted miracles, give such attestation to his divine mission, as would be sufficient evidence, that he was, indeed, the Messiah, so frequently predicted, and so earnestly expected? Do not, sacred historians answer, your highest expectations in this respect? In them you find, that leprosy was cured; the blind were raised; the sick healed; the lame restored to the use of their limbs; the sight of the blind recovered; the deaf brought to their hearing; the lepers cleansed; the demons ejected; and in a word, that the whole time of his ministry was a continued succession of the most efficacious and astonishing miracles; miracles as various in their nature, as their number, such as vastly exceeded the power of all created beings; and were, therefore, the strongest testimony from Heaven, that this Saviour, most certainly was, what he professed himself to be.

Could you expect, that this Saviour should signify his divine mission to future times, by prophecies of succeeding events? And do not the evangelists afford you many instances of such prophecies, which have been clearly and fully

accomplished? In these I find, how he foretold the "fall of Peter," with the "fables," in that gloomy, dreadful shepherd was smitten, and then In these you find, that he foretold the manner of his own death; the continuance in the grave with his resurrection and ascension. You then predicted the mission, divine glorious powers, and glorious success and their fellow-labourers, in the world. These historians, do likewise his particular prediction, resurrection of Jerusalem, and the affliction of the people, with the prodigies that attended the destruction which accompanied, and the Jewish nation, which followed desolation. And does it not follow from Josephus, that the two chapters of Matthew, and the twenty fifth are more like a *history*, than a prediction of a dreadful event? If you suspect some predictions from the present times, and are now under your own observation, and do you not find it true, that Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled?

Would you expect, that according to the prophecies, that he should cut off, he should "declare *God, with power,*" by his r

ad? And has it not appeared true, that n
 ecaution by "sealing his tomb and setting
 ard" over it, could prevent his triumph ove
 e grave, and his appearing to great numbers c
 3 disciples, and frequently and familiarly con
 rsing with some of them, for forty days togeth
 , and finally, ascending up to Heaven befor
 eir eyes?

Would you expect, that his disciples, who
 re eye and ear witnesses of his life, death
 urrection, and ascension, and could not possi
 be deceived in facts, so open to all their sen
 s, should, at their peril, preach this Saviour to
 e world, and continually undergo a life of pain
 travel and fatigue, poverty and reproach, op
 sition and persecution, to propagate his gospel
 d that they would, finally, sacrifice their lives
 the cause, and seal their doctrine with their
 od? This they have done, and it is impossible
 t more could be done, to raise their truth and
 cerity, above all suspicion.

Would you expect, that these disciples should
 qualified, in a peculiar and extraordinary man
 , for their great work, and sent forth to the
 ions with credentials sufficient to confirm their
 timony, and make their doctrines credible
 at greater furniture can you suppose needful
 such a case, than for a number of unlearned
 n, to be *instantaneously* endued with an inti
 te and familiar acquaintance with all sorts of
 guages, and capable, constantly and familiarly
 converse with those of every nation in the
proper speech, and with the greatest prof

REMARKS ON THE

, to write and transmit to posterity, the holy religion of their Lord and Master, in a foreign language, which they had never learned; in you possibly imagine a greater display of the immediate agency and omnipotent power of the glorious God, than thus, at once to enlarge the mind, and furnish it with such an amazing store of knowledge, while the great Author of it himself has "borne them witness, with signs and wonders, and with divine miracles and gifts, by the Holy Ghost, according to his own will?"

Let us only suppose, that you should see learned rustics with whom you are acquainted, pretending to a new revelation, and combating their pretensions, by speaking familiarly in the languages of *universal Christendom*, together with those of other nations, and barbarous tongues, which they might have an opportunity to

healing the sick and decrepid with a word, raising the dead to life, and striking men dumb with a word; revealing the secrets of other hearts; communicating these and such like powers to others, by the imposition of their hands, and yet declaring to you, that it was not their own power or holiness, that they performed these works." Should you find the strictest assent and conformity to the divine nature, together with these miraculous powers, would you not give the truth of their pretensions? would you not acknowledge that God was in them of a truth? would you expect, that those men, who were *sent out to preach* and propagate a new religion in the world, should themselves, be inspir-

netic spirit, and capable to foretel future ? And is not this most evident in the case of us ? Have they not distinctly foretold the sad fate of the Church, in all its periods, the consummation of all things ? Do not we ever see their predictions exactly and circumstantially verified with respect to the *rise, and reign of Antichrist* ? and with respect to the Jews' still continuing a distinct people, and living in their unbelief "until God shall raff them into the olive-tree from whence we have been cut off." Would you expect the Messiah should bless his cause, and the efforts of those disciples prosperous, he should send out to propagate his gospel to the nations, by the conversion of multitudes to the faith ? And is it not true, that he trusted a few mean and unlearned fishermen, without riches or power, art or eloquence, to overcome all the prejudices in the minds of mankind against the Doctrines of the Cross—over all the opposition of the rulers of the world—over all the rivetted prepossessions amongst both Jews and Gentiles to their ancient religion, and all the glory of Greece and Rome, and to bring so great a proportion of the world into a professed profession to the cross of Christ ?

Would you expect that the religion of such a man should be every way worthy of God, and suitable to all his glorious perfections, and every way suitable for man,—perfective of his nature, and adapted to his welfare in every station, and capacity which he sustains in this

world, as well as to his eternal interest in a world to come? All this is what every rational man is constrained to acknowledge.

Would you expect some apparent influence of this religion upon the hearts and lives of those who sincerely profess it, and who commit their souls and eternal interests into the hands of the Saviour? And is not this visibly and continually exemplified? Does it not appear evident to every observer, that those who cordially receive the Lord Jesus Christ for their Prince and Saviour, are distinguished from the rest of the world by the exercise of their love, both to God and man? Is not the change wrought in the hearts and lives of such, clearly visible in the blessed fruits of holiness, righteousness, charity and beneficence? This change, they themselves profess to have experienced, by their exercise of faith in the Lord Jesus Christ; and this experience they justify to the world, by the steady conduct of their lives.

Would you expect a consistent and harmonious scheme of religion, through all the parts of Divine Revelation? and is it not wonderful to observe how the New Testament every way answers the design of the Old? and how all the numerous writers of these sacred books, notwithstanding their very different manner of writing, the very distant ages in which they wrote, and the very different circumstances of the church in their respective times of writing, have nevertheless all taught the same doctrines—

described the same dangers, and all pointed out the same way to eternal salvation.

To all this, the following interrogatory objection may be made : " How do I know the congruity of the prophecies with the event ? How do I know the miraculous conception of the Lord Jesus Christ—the attestation of the angels to his birth, or that he wrought such miracles in confirmation of his Divine mission, and that he rose again from the dead and ascended up to heaven ? How do I know, that his apostles were inspired with such extraordinary and Divine gifts, or that they performed such miraculous operations ?"—To this I answer, that some of the evidences which I have offered, are what, directly upon the very first view, you may know, and cannot but know, to be certainly and infallibly true.

You must certainly be sensible, that human nature is dreadfully corrupted and vitiated ; that it is opposite to the holiness and purity of the Divine Being, and that there is therefore the greatest need of a Saviour to *bring us to God*, and to rectify our depraved nature.

You may certainly know, that there are a great variety of predictions relative to such a Saviour, dispersed through the whole of the Old Testament ; and that the nation of the Jews always did, and still do from thence, live in an elevated expectation of a Messiah.

You may certainly know, that there were a great number of rites and ceremonies, religiously observed and practised among the Jews ; and that *sacrificing* in particular, was not only enjoined

ed upon them, but early and generally proclaimed among all nations. For none of which things there be any manner of reason given, or indeed, unless they were types and emblems expected Saviour.

You may certainly know, that the time predicted, in the Jewish prophecies, for the manifestation of the Messiah, was the very time indicated by the concurring testimony both of the Jews and enemies of Christianity, the Lord Jesus appear.

You may certainly know, that the Jewish prophets did foretell a suffering Saviour—a Saviour that should be “wounded for our transgressions and bruised for our iniquities”—that should offer his soul an offering for sin,” and that should be cut off, but not for himself. And it is confirmed from all other historians as well as from the evangelists, that the Lord Jesus did undergo suffering, misery and death, as was foretold of the Messiah, by the Prophets.

You may know with certainty, that it was told in the Prophets, that the “sceptre and the kingdom should not depart from Judah” until the coming of the Messiah; but, that after his coming the Jewish “sacrifices should cease,” and the “holy city” and sanctuary be “destroyed and made desolate;” and that the event does indeed answer, that the circumstances of the Jewish nation did exactly answer to these prophecies, both before and after the death of Jesus Christ.

You may certainly know, both by the Jewish and Christian prophecies, that under the

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Dispensation, the Jews were to be rejected of God, and to continue despised and dispersed among all nations; but that the Gentiles were "to come to the light of the Messiah" and "in his righteousness and glory," and that the event is agreeable to the prediction.

You may certainly know, the rise of Antichrist was predicted to take place after the fall of the *Roman Empire*; when that could no longer restrain him, that he should appear under the guise of a Minister of Religion "in the Temple of God;" that he should pretend to "all power, and signs, and lying wonders;" that he should "make war with the saints and overcome them;" that his residence should be in the great city that was then built "upon seven mountains," and "reigned over the kings of the earth;"—which was true of the city of Rome only.

You may certainly know the amazing progress of the Gospel, in the first ages of Christianity, in the face of the most formidable and powerful oppositions, and its continuing progress against all the attempts of its heathen and papal enemies.

You may also know the excellency of its doctrines, and the glorious effects it has upon the hearts and lives of true believers. You may now (as, blessed be God, many do know by happy experience) how it conquers men's corruptions, changes their natures, pacifies their consciences, fills their souls with light and joy, strengthens them against temptations, sweetens

the afflictions of life, and fortifies them against all the pains and terrors of death.

And you also may know, that this Gospel is none other than the Gospel of Christ ; and consequently that these wonderful effects, which so apparently carry a Divine signature upon them are produced by him. All these things, and others of a like nature, which might be mentioned are immediately open to your view, most visible and certain : and one would think that these alone would satisfy the mind of any serious inquirer into the truth of the scriptures and the credentials of Christianity. It may also be proven by necessary consequence, that the facts upon which Christianity principally depends, are certainly true ; and, of course, that the scripture of the Old and New Testament are undoubtedly genuine.

You must own, that those Doctrines cannot be false, which are attested by so many and such kind of miracles as are said to be wrought by our Lord Jesus Christ and his apostles. For God cannot set his seal to a lie, nor confirm horrible imposture, by his immediate attestation from Heaven.

You must acknowledge it to be impossible that the *apostles*, and other witnesses of these miraculous operations could themselves be *deceived* while they had all the means of certainty in the case before us, that ever any man had in any case whatever.

You will also consider it quite incredible for a *great number* of sober, judicious, and appar

ently honest men. to spend their lives in a continued conspiracy against their own ease, comfort, honour, life, and eternal welfare, with no other *motive* than to deceive the world, and bring eternal ruin upon themselves and their fellow-creatures—as these must have done, if they knew those doctrines to be false which they published at their peril, and sealed with their blood.

You must likewise own, that it was impossible to deceive the world about them, at the time when these facts were done, by reporting that such miraculous operations were openly performed before them all, which none of them knew any thing about.

You will certainly own it impossible, that the *apostles* could deceive the churches to whom they wrote, by vain pretences, that each one of them had the extraordinary gifts of the Spirit, such as tongues, miracles, healing, prophecy, and the like, when every one of the churches must know it to be entirely fabulous.

You must, in like manner, own it impossible for such multitudes of people, for so long a tract of time. to be imposed upon by pretences of miraculous operations, and none of them ever detect the imposture, so much as in *one single instance*—while all of them had the opportunity of doing it at pleasure, if the facts had not been true.

Can you imagine it any way possible, that such multitudes, in the first ages of Christianity, in such distant countries and nations, should conspire together to acknowledge these facts and th

doctrines founded on them, at the peril of their lives, and no man among these professors themselves, or among the *heretics* and *apostates* who fell away from them, should discover them to be either *living* or *dying*?

You will certainly own it *utterly* in that so many thousands, in so many languages, with joy and cheerfulness, submit to such *afflicted* lives, and to such *cruel* and *deaths*, as were the common lot of Christians, in confirmation of a religion upon facts which they knew to be false.

And you must also acknowledge it to be impossible, at any time after these facts intended to be done, to palm the history upon the world if it was false, and to so many nations to receive it for truth. It would be impossible to persuade any nation, and more *all* the early nations of Christendom at some distant, *forgotten* age, there were a number of men who came among them, taught the doctrines of Christianity, confirmed by miracles, baptized them into the faith, established a settled order of the Ministry in churches, from which time they have had the Christian faith.

Indeed, it is *absolutely* impossible, at any time to have obtruded the inspired writings upon the world, if they were *spurious*, and to have all the Christian nations believe, that they were written in the apostolic age, speedily translated into divers languages, publicly kept, and *read and preached* in their churches—

and their fathers before them had always revered and esteemed them as the rule of their lives and their guide to eternal happiness.

From such an attempt (instead of success) there could be nothing hoped for but scorn and derision.

To all this I may subjoin, that it is at least highly improbable, that the early writers *against* Christianity should never have denied these facts if they had not been notoriously true, when they had every advantage to detect any fraud or deceit that can possibly exist in a case of this kind ; and it is still *more* improbable, that any of the *adversaries* of Christianity should *confirm* the truth of these facts, as we find some of them do, if they had not been most apparently and undoubtedly true.

If any person to whom these pages are applicable, should be inclined to admit, from what has been advanced, that the scriptures are *probably* authentic, let me beseech him to consider whether it is possible for any or for all created intelligences, to foresee and foretell such future events as depend wholly upon the mere good pleasure of God ; such events as are *altogether* out of God's ordinary dispensations of Providence, and such events as had not the least probability, from the known laws of Nature, to have ever come to pass ; and then to overrule the various revolutions of Nature and Providence in such a way as is utterly inconsistent *with*, and in many instances altogether contrary to, the *known stated* method of God's governing the world ;

order that those predictions, even in *every* particular circumstance, should be *exactly* fulfilled. When the subject is considered in view, permit me to ask, whether *all* the *predicted* evidences which have been advanced, amount to something more than a *bare* *probability*.

If any rational doubt can yet remain, it must originate from one of these two causes. First, we must suppose that the *Jewish* *prophets* had no such events in prospect, that the *predictions* had a reference to something, or perhaps no reference to any thing at all, but were the casual sallies of a fanciful imagination which the authors possessed, by whom they are said to have been penned. Or,

In the second place, that there never were such predictions of these things in the *prophets*, but that all of them were written *after* the events.

Now, if the first supposition is granted, it comes it to pass that they are all so *exact* *fulfilled*? It is certain, that the *Jews* considered these predictions to have originated from the fact that they kept up stated memorials of the things they longed for their accomplishment. And it is equally certain, that at the very time when the events ought to be expected, they were all fulfilled in every circumstance. This, no doubt, demands your serious attention. Here are predicted the most admirable events; such as no *other* *instances* that ever had been in the world, could *possibly* lead the minds of the prophets to

or imagine. These events were foretold in such a manner, with respect to time, place, and many other particular circumstances, that a *correct history* might be collected from these prophecies of our Saviour's birth, life, death, resurrection, ascension, and future Kingdom; and to complete the whole, they have all been *exactly fulfilled*. Is it not reasonable to ask, were these *from heaven, or of men*? Can the most licentious imagination, apprehend these very numerous and various predictions to be the effects of capricious fancies, and their fulfilment, a matter of mere chance or casualty? With as much reason may we believe the world, in all its glory, order, and symmetry, to be the effect of a *fortuitous concurrence of atoms*.

Again, if you take it for granted, that there never were any such predictions, but that all of them were written *since the events*, then you must suppose, that this was done by the *Christians*, without the privity of the *Jews* and others, who had these books in their hands, or that it was done by a *joint confederacy* of both *Christians* and *Jews*. If the *former* supposition appears more reasonable, you must imagine that the whole nation of the *Jews*, and all the other nations, who had the *Greek* translation of the *Jewish Bible* in their hands, must be persuaded to believe, that they always had and always read those things in their Bible which were never there, or otherwise, all of them to a man, must have been prevailed upon, out of complaisance to the greatest adversaries, to interpolate their Bib

by inserting these predictions, with posterity, a *single copy* unadulterated and correct the fraud.

But, if you are rather inclined to these prophecies were *added* to the bible by a joint confederacy of Christians then you must consider the whole nation, in all their most distant divisions, united in a confederacy, to furnish the armour, *against* their own *infidelity* present *themselves* as the most unwicked of all mankind.

But, notwithstanding all this, the *question*, even that which involves the greatest difficulty on this subject, seems to require a more distinct investigation. The objection that "we cannot come at any certainty of the truth of the facts which are in scripture and reported in the gospel"

This deserves to be strictly examined, for *if* these facts are *not* supported by reasoning on the side of scripture for ever. In order, therefore, to bring this matter under the most conclusive consideration, let us consider what absurd consequences necessarily flow from a supposal, that the facts are not true and genuine.

The objection, I apprehend, must be answered by one of the three following suppositions: *all* that can possibly be made in *fore us*, I shall briefly advert to *in their proper order*.

First. That the *apostles* and other reporters of these facts, did themselves certainly know that their narrative of these miracles, &c. were all of them *mere fictions and falsehoods* : that they *never* did, in fact, see any such miraculous works performed by Jesus Christ : that they *never* saw and conversed with him, after his resurrection ; and that they *never* had those miraculous gifts and powers themselves, nor *ever* instrumentally conveyed them to others.

Now, if it be supposed, that the reporters of these facts, did certainly know, that they were *false*, then it will follow, that thousands of others before whom those miracles were said to be done, did also, certainly know, that they were nothing more than fictions and fables, for they were as capable of certainty, whether they had seen those multitudes of plain, open and visible facts, which are reported, as the *apostles* were themselves. Upon this supposition, all *Judea* and *Jerusalem*, must certainly know, that they never saw any such descent of the Holy Ghost, in cloven tongues upon the apostles, and many others on the day of *pentecost*, and they knew nothing of those gifts of languages, which were pretended. The several Churches throughout the world, among whom the *apostles* went, did certainly know, that they saw no miracles wrought by them, in confirmation of their mission : that they *never* had, nor knew any thing about those miraculous gifts, which were said to be so common among them. And yet, that all these conspired in the deceit (*Jews* as well as *Gentiles*) to the r

ter subversion of the religion in which they had been educated : and multitudes of thousands, at the expense of their honour, estates, and families, have become one person among them all appearing in the villany. The *Jews*, tamely submitting to the loss of their religion, and to the incurring of the blackest crime, that ever was committed, and the *Christian Churches*, as tamely submitting to all that is shocking and terrible to nature, rather than contradict and disprove what is manifest to be *false*. Nay, what is more surprising, all of these, even the greatest enemies to Christianity among them, have not only actually asserted the truth of these fables, but upon this supposal, they might have easily disproved, to the utter ruin of the *cause*. And what is more, there can be no fictive in the world imagined, to put a stop to the acknowledgement of such notorious and abominable falsehood.

As it must be allowed on the one hand, that these absurdities are too gross to be believed, so it is evident on the other, that there is no possible way to avoid them, upon the supposal before us.

It may be further observed, that if the authors of these miracles, knew that their assertions were *false* and *fictitious*, it will also follow, that the most *vile* and *wicked* men, that ever lived in the world, and the most abandoned and senseless of virtue and piety, did draw up a *system* of practical religion ; the most *God* and man, that ever was known.

contrary to their inward principles, set the *best* examples, and walked according to this religion *themselves*; yes, without any known motive, they must have spent their lives in a continued course of the greatest toil, fatigue and misery, that ever men did to promote this religion, to impress it on the minds of others, and to teach them, according to it, to live in the love and fear of God.

It will also follow, that these enemies to God and Godliness, (who, against their own light were so profane, as to propagate this imposture, in the *majestic name of God ALMIGHTY*,) did not only give up the hopes of future happiness, but all the comforts of this life also, in vindication of this known falsehood; that to this end, they ventured upon every thing that is most terrible and affrighting to human nature, and even upon the most cruel and barbarous death, without the least possible hopes of advantage, either *in this world*, or *that which is to come*. For they did know and could not but know, that they were going *themselves*, and leading their *followers* to the tortures invented by their numerous and potent adversaries, without any prospect beyond the grave, (upon the supposition before us) but of *eternal damnation*. And what still increases the absurdity of this supposition is, that not one of these ever retracted this *known falsehood*, even in the agonizing article of death, but with fortitude and firmness, encountered the most shameful and painful dissolution their persecutors could inflict, rather than confess the truth.

Now, what can we possibly imagine to such conduct as this ? They were *not* distracted, their writings every ; which, though plain and familiar consistent, divine, and rational, that even in the world. Here must, therefore continued scene of miracles, one way must, at least be allowed miraculous men knowingly and continually to act in opposition to all their interests, comfort and run counter to all the principles to all the springs of action, that were among men.

We shall next advert to the *second* which is this :

That the reporters of these facts thousands of others, had their senses *imposed* upon, and were made to believe that they heard, and felt such miraculous operations were *never performed*.

But shall we suppose that the *apostles*, were imposed upon, for instance, together, while their Master wrought miracles before their eyes ? that the *several multitudes* were so imposed upon, that they thought they saw the sick healed, raised, &c. ; and these things repeated again, for many years together, when there was nothing in it, but the *slightest* the farce of *legerdemain* ? shall we suppose the witnesses of our Lord's resurrection imposed upon, when they saw him *eat and drink*, and conversed familiarly

for forty days together and at last, beheld him taken up to heaven before their eyes ? and that all the *first Churches*, were likewise imposed upon, when they imagined, that they saw miracles repeatedly wrought among them, and had themselves miraculous gifts and powers ? If these extravagant suppositions are allowed, of what service can our senses be to us ? And how can we, any way, be certain of any thing whatever ? We may as reasonably imagine, that our whole life past, has been one continued dream, and that in reality, we *never* saw, heard, felt, thought, spake, or acted any thing at all.

Here, *also*, must be a continued course of miracles on the one hand or the other ; at least, it must be confessedly miraculous, that so great a part of the world, should *all* lose their senses together, and yet, all of them imagine, that all this time, they had been in the full possession and exercise of both sense and reason.

I proceed to examine the *third* and last supposition, namely, that the *whole history* of the miracles wrought by our Lord Jesus Christ and apostles, was a *mere forgery*, obtruded upon the world, at some distant time *after* the facts pretended to have been done.

I have previously anticipated this part of the subject, and shall only add a few hints, in order to illustrate the case before us.

Now, if this hypothesis be granted, the fact must have been palmed upon the world *before* or *after* Christianity had generally prevailed. If this false history was thrust

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. Thus in familiar English, a great part of world must have *run mad at once, most unaccountably*; and from these *madmen* Christianity been handed down to the present time.

may be further observed, that upon the supposition before us, it will also follow, that in every distant age *subsequent* to these pretensions, this History was palmed upon the world, and men at once must have been persuaded to believe for *truth*, what they *knew* to be false. These *scribes* declare, that they were written by the *apostles* and immediate disciples of our Lord; the authors of these Histories did propagate the gospel through the world, did send the *gospels* to the churches, to be kept in their *holy rule* of their lives and the *directory* of their conduct; and that, in fact, multitudes of the *savage* nations were proselyted unto, and baptised in the faith of Christianity. Now, was it at any time whatever after those pretensions, that these nations could be ignorant of these books, and this religion, were handed down to them by their progenitors? Could any one of the nations, who are in these *times*, not be converted to Christianity, at once, that they had never heard any thing of it before, and therefore that these *histories* be all false and spurious, and consequently of the least notice?

Is it possible, that the world should be both time and eternity upon such a foundation? Could all the world at once be deceived, and open forgers?

ceit? These books, were, manifested to large societies of men, in all parts of the world; were early translated into all languages, in which they still continue to be *publicly kept* and *publicly read* in all churches; have been uniformly received by all sects and denominations, and have not been questioned either by the *friends* or *opponents* of the Christian cause. All these things, we have as much certainty that they *are not*, cannot be forgery or imposture, as we can have of any thing, whatever, which is fully open to our senses.

As there are a solitary few who wish to believe that the scriptures have been exceedingly corrupted by the *interpolations* who have interlarded them with *extraneous* additions, and that of course, as well as that they are far from being

But, to return and conclude :—If the scriptures are *not true*, then all the known laws of Nature have been changed ; all the motives and incentives to human actions, that ever had obtained in the world, have been entirely inverted ; the wickedest men have taken the greatest pains, and endured the greatest hardship and misery to invent, practise, and propagate the most holy religion that ever was ; and not only the apostles and first preachers of the gospel, but whole nations of men, and all sorts of men, Christian, Jew and Pagan, were (nobody can imagine *how* or *why*) confederated to propagate a known cheat, against their own honour, interest and safety ; and multitudes of men, without any prospect of advantage *here* or *hereafter*, were brought most constantly and tenaciously to profess what they knew to be false—to exchange all the comforts and pleasures of life, for shame and contempt, for banishments, scourgings, imprisonment and death ; in a word, voluntarily expose themselves to the hatred of both God and man—and that without any known motive ever. These absurdities are certainly true consequences of the suppositions he has made, otherwise we must allow, that no man was or ever can be certain of any thing.

Finally :—Every man will readily acknowledge, that the scriptures *must* have been either among the intelligent beings *created* or *uncreated*. Now it is evident that Satan could not have been their author, because they wholly tend to the ruin

dom, and interest in the world. And ly evident they were not the producti ed men, because the scriptures unif demn all deceits and sinful inclination tices ; [this is their express tendency cause the penmen candidly relate failings—whereas impostors have known to expose themselves by any formances, to the rage and hatred of but *conceal* their own vices, and fl corruptions, in order to procure carnal honours or riches, to themselves.

It is also *equally* evident, that *good men*, could not be the authors of tures, because *they* could never pr *God*, nor speak in his name without sion. And, besides, *good angels* are, in scripture, emphatically styled *God* ; and being such, it was utterly they could be capable of committing gery on such a Father: So that, ag face and opposition, this testimony pregnable—"All scripture is giv tion of God." For "The prophec in old time. by the will of man ; bu of God spake as they were moved b Ghost." Compared with Rev. 22.

AN OUTLINE
OF THE
CHRISTIAN'S
CHARACTER AND FELICITY.



Mark the perfect, and behold the upright, for the end of that man is peace....DAVID.

IN the following sketch, circumstantial enumerations are not to be expected. The duties and trials of the Christian, are so numerous, that a full account of them would be impracticable. Perhaps it would be equally impossible, to draw such a description of the Christian as would exactly correspond with the various views, feelings and exercises, which exist among the true members of Christ, in this state of distance and imperfection, where they *see through a glass darkly*. The reader will therefore please to accept an unpolished outline of the Christian, deduced from the various representations of him, with which the unerring Oracles abound.

As Christianity is a character, so it must have a principle, and this must supremely govern and predominate in the life. We do not consider

man to be generous and friendly, unless friendship and generosity are fixed principles in his nature. True religion, where it is, must govern the man ; and nothing can do this but an inward principle. Grace, which is this principle, must oppose corruption, and finally, prevail over it.

As the heart is the fountain of all external corruption, so it must be the primary and radical receptacle of all true religion. The tree must first be made good, before its fruit can be good. "Therefore, if any man be in Christ, he is a new creature ; old things are passed away, behold all things are become new." 2 Cor. 5. 17.

A NEW creature. This short but animated epithet, so truly descriptive of the Christian, contains many important truths, proven and insisted on at large in the pages of inspiration, and necessary to be known by the heirs of life. It clearly implies a change of the highest magnitude. Revelation represents this change, under the terms *conversion*, Mat. 18. 3. *regeneration*, Titus 3. 5 being *born of God*, John 1. 13. *created in Christ Jesus*, Eph. 2. 10. *having a new heart*, Ezek. 36 26. *a Divine nature*, 2 Pet. 1. 4. *putting off the old man and putting on the new*, Eph. 4. 22—24 Our Lord strongly expresses the nature and necessity of this change, to Nicodemus, when he tells him, that "Unless a man be born of water and of the Spirit, he cannot enter into the kingdom of Heaven." The scripture evidence of the wretched state of man by nature, is very extensive. Christ is said to have come as a *Physician to the sick*, and "to seek that which v

lost." The Prodigal is represented as *dead* and *lost*, and his conversion is termed a *coming to himself*, a being *found*, and a *coming again to life*.—Conversion is termed, a *new birth*—a *new creation*—and sinners, before conversion, are said to be "dead in trespasses and sins." The unconverted man, is said "not to receive the things of the Spirit of God. They are foolishness to him, neither can he know them."

Indeed, it has been the general opinion of mankind, as well as the voice of scripture, that men are born into this world in a *depraved* and *corrupt state*, with strong propensities to vice and a disinclination to that which is virtuous and good, and that this is evident by the very law of their nature written on their conscience, and manifested to them by their moral instinctive feelings.

Now, if children came into the world in an upright state, and with a propensity to good, (such as Adam possessed while in innocence) or even in a state of indifference to good and evil, some would surely be virtuous from their infancy; some would undoubtedly follow the good principle of their nature, more especially as praise and happiness lie on that side; but universal observation and experience prove the reverse, as well as the word of God, Ps. 53. 1—3. Rom. 3. 10. If men were not born corrupt and impotent, a virtuous and religious education would bring all who are blessed with it, over to the side of virtue, in spite of evil example. But if we *attentively examine our own hearts, lives, and experiences, only for one day, we shall have an ove*

powering conviction of our natural corruption. Our memories, our thoughts, and meditations; the general bent of our affections and passions—even our religious duties, and our very best works—are sad, though certain demonstrations of the wretchedness of our state by nature.

The term Regeneration, if it has any significance or propriety in expressing this change, must prove it to be *exceeding great*, bearing some analogy to the difference between the circumstances of a child, before and after its birth, or between a state of non-entity and a state of active existence, in some essential respects at least. This term, also proves, that it is not a *partial, outward, imperfect* change, but one that is *radical, universal, essential, and complete*. The seed of grace, which is the principle of spiritual life, is infused *at once* into the whole nature in the act of regeneration, giving a holy tendency and direction to all the powers and faculties of the new creature, although the fruits of it appear but *gradually and successively* in the progressive work of sanctification, as occasions, trials, and opportunities elicit, and draw them forth into act and view.

The term of Regeneration, further proves, that the change of which we speak, is not produced by the natural powers and endeavours of the creature, nor can be effected by any human advantages under which he may be placed. A Christian education—the study of philosophy—a *literal knowledge* of the scriptures—nay, the *most powerful preaching*, and best adapted means

of grace, vows, resolutions, and hard labour in the way of outward means, cannot of themselves recover our natures or remove their corruption. No ; this change is *wholly supernatural*—the product of a *Divine agency*, effected and produced by the *Spirit of God*. It is represented in scripture as a work of *great power*,—such as God exerted in CHRIST, when he raised him up from the dead.

In a word, a person after conversion, may be said with the greatest propriety to be *a new creature* : his joys, fears, desires, aversions, cares, hopes, and sorrows, as to their objects, are entirely *new*. He has new principles, new ends, new purposes and pursuits, new friends and enemies, new interests, new pains and pleasures, and consequently *a new nature* : “Old things are passed away, behold all things are become new.”

The Christian is said to be “the called of God.” Rom. 8. 28. He only who creates can call ; and the work of creation is an effectual vocation. “He calls things that be not, as though they were.” Rom 4. 17. The followers of the Lamb, “are called, and chosen, and faithful.” Rev. 17. 14. From the arrangement of the words in this text, some are induced to imagine, that the Christian is called first, and then chosen. If the reader is of this mind, he is earnestly requested to compare the first verse of Jude’s Epistle with 2 Tim. 1. 9. where he will find that sanctification, preservation in Christ Jesus, and even salvation, precedes calling, according

the mere order of the words by which these privileges are expressed. So that if the different parts of the dispensation of grace, are to be regulated by the order in which some of them are arranged by the sacred penmen, the plan of salvation is inverted and the harmony of scripture destroyed.

The Christian is said in scripture, to be called with a *high, holy, and heavenly calling*; "not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1. 9. "Whom he did predestinate, them he also called." Rom. 8. 30. "Them who are the called according to his purpose." Rom. 8. 28.

The state from which he is called, is expressed in scripture, under terms of the greatest terror: He is "called out of darkness," 1 Pet. 2. 9. "turned from darkness," Acts 26. 18. "delivered from darkness." "Ye were sometime darkness," says the apostle. The natural man is *dark* in his understanding: "He loves darkness;" and his works are "the works of darkness:" He falls every step, sins in every action, is full of grief and trouble, of which darkness is the emblem: he is "under the power of darkness" in the kingdom, and under the dominion of Satan, walking "according to the prince of the power of the air;" led captive by him at his will. He is called, not only from a state of darkness, blindness, and slavery, but rebellion, poverty, pain, ignominy, banishment, nakedness, deformity, and disease: from the company of lions

and leopards, from death, perdition, and every misery, even from the liability of being tortured for ever with a fire to which ours is but painted.

The Christian is called to a state of "Blessedness ; called into the marvellous light of Christ ;" the light of saving knowledge, respecting the will of God ; such a light as is influential ; that consists in the knowledge of things as they are ; discovering "the deeds of darkness," and making them loathsome ; that induces those who are called to "walk as children of the light ;" which discovers Heaven in every grace, and the reverse in every sin. This calling is also to the light of "joy, sown for the righteous ; a joy beyond the joy of harvest," and more than that of corn, and wine, spoil, treasures, or even life itself. This light, coming from the Sun of Righteousness, is a certain prelude of eternal light, and leads to the "inheritance of the saints in light." In which respect, the Christian is not only said to be called with a holy calling, but a partaker of an heavenly calling ; it is, therefore, deservedly termed a high calling, as it extends to a participation of the Kingdom and glory of Christ ; the justification of our persons in the sight of God ; to the adoption of sons, and the liberty of children ; to the performance of every duty, and the possession of every grace ; together with the enjoyment of that felicity hereafter, which shall be as extensive as his wishes, and lasting as eternity.

The Christian is in other words a believer in the Lord Jesus. He is one of "the faithful

Jesus Christ," Eph. 1. 1. We read in scripture, that "all men have not faith" No doubt there are false professors, who possess not the faith of God's elect. A dead faith, never brings the soul to a full consent to the terms of the gospel. The unsound believer, may imagine that he accepts of the Lord Jesus Christ as his Saviour. But what is the foundation and encouraging motive of his imaginary compliance with the gospel offer? Upon an impartial inquiry, it will always be found to be something in *himself*; his good affections, duties, morality, reformation, promises, or purposes. He endeavours by these, to recommend himself to God; and on account of these, he hopes to find acceptance through Christ. He submits not to *Christ's righteousness*, for he is still endeavouring to find acceptance with God, from some good qualifications of his own, some duties which he performs, or some progress which he makes, or designs to make in his religious course, and will not come to Christ, but on terms of his own stating.

A true and saving faith, is the reverse of all this. It is a realizing and sensible impression of the truth of the gospel. "Faith is the substance of things hoped for, and the evidence of things not seen." It takes a near view of eternal things, representing them to the soul, as undoubted realities. Hence, the true Christian having seen and felt the danger and misery of his state by nature, *is brought in earnest to "look to Jesus, (the author and finisher of his faith,)"* as the only *refuge and safety* of his soul. When he has exp

rienced the defects of his purposes and endeavours, when he is wearied out of all his false refuges, he then despairs of all hope in himself, and is brought to see the incomparable excellency of a precious Saviour ; he breathes with ardent desire after him, repairs to him as the only foundation of his hope : and in proportion to the evidence of his interest in him, he “ rejoices in Christ Jesus, having no confidence in the flesh.” He apprehends Christ to be just such a Saviour as his soul wants, and consequently accepts a whole Christ, without any reserve, and without any desire that the terms of his acceptance with God, might, in any respect be altered ; and though he may mourn under a sense of his former sins, and groan under the burden of his remaining corruptions and imperfections ; though he may at times have dark apprehensions of himself, and complain heavily of the great defects of his faith and holiness, he can never entertain hard thoughts of the gospel-scheme, nor complain of the terms of salvation, therein proposed. These appear to him, “ the power of God, and the wisdom of God ;” and every way answer the exigencies of his state, and the desires of his soul.

Thus, the true believer, heartily approves the way of salvation, which the gospel reveals, and heartily consents to the terms on which it is offered. He accepts of Christ, as a free gift, *bringing nothing of his own with him, to recommend him to his acceptance ; and not only but he also trusts in him alone, as a sure foun-*

tion of safety and hope ; and as a continual fountain of all supplies of grace to his soul, so that whatever difficulties or discouragements are in his way to the kingdom, he has this standing evidence of the sincerity of his faith, that it *purifies his heart*, and brings him to an earnest desire of, and endeavour after, habitual holiness of heart and life ; that it *works by love* to God, as man ; and keeps up in his soul an abasing sense of his own remaining vileness, and utter unworthiness. This is that precious faith, to which the promises of the gospel are made, and which no false professor can make any just pretence.

The **REPENTANCE** of the Christian, is quite different from the "sorrow of the world, which worketh death," or that "repentance, which needs to be repented of." The distress, the terror and amazement, that awakened sinners are under, arises from their dreadful apprehensions of God, and his terrible justice. They know and feel that they have greatly provoked him, and are afraid of his wrath ; and, therefore, want some covert, where they may hide themselves from his presence ; perhaps there was a time, when they had some pleasing apprehensions of God while they considered him as being all mercy without justice ; and while they could hope for pardon, and yet live in their sins. But now they have some sense of his holiness and justice. *He appears an infinite enemy ; and, therefore most terrible to their souls.* They wish (in doubt) to be at peace with him ; because

are afraid the controversy will eventuate in their destruction. They resolve upon new obedience, from such motives as a slave obeys a severe, tyrannical master : but the rule of their obedience, is directly contrary to the bias and disposition of their souls. If the penalty of the law, could be taken away, their aversion to it would quickly appear, and they would soon embrace their beloved lusts, with the same delight as formerly. This is frequently the case with those who wear off their convictions and reformation together ; and notwithstanding all their former religious appearances, discover the alienation of their hearts from God and his laws, by their sinful and sensual lives ; and (as the apostle expresses it) show themselves to be “ enemies in their minds, by their wicked works.” In a word, a legal repentance flows from a sense of danger, and fear of wrath ; from unbelief ; from an aversion to God and his holy law ; and of course, from discouragement and despondency. In its existence, it is temporary, gradually declining, with the convictions of conscience which occasioned it ; like the goodness of Ephraim, “ a morning cloud and an early dew.” It produces, at the best, but a *partial*, and *external reformation* ; reserving a “ bow in the house of Rimmon,” 2 Kings, 5—18. “ They return, (says the Spirit of God) but not to the most High.” Were it strictly consistent with the nature and design of this subject, each of these particulars might be extensively illustrated from scripture examples, with great propriety and advantage : and it might be fully dem-

strated, that a legal penitent, may fill up a measure of his days, in an alternate round of sinning and repenting, and yet be exposed to eternal repentance after all.

But to proceed ; the repentance of the Christian is *evangelical*, and, therefore, very different from that which has been briefly described ; although it may be observed, that a deep distress on account of sin is common, both to a legal and evangelical repentance ; though a fearful apprehension, of the divine displeasure, exists in both sorts of penitents : though a legal and evangelical repentance, may produce an external reformation, and excite men to a diligence and activity in duty ; though a comforting persuasion, having obtained pardoning mercy, is common to both kinds of penitents, yet this can be no distinguishing criterion, in the case before us. For though legal terrors may lead to the exercise of a sincere gospel repentance ; they do not belong to its nature ; nor are they any part of its description. Hence, we are led to observe, that it is not the deepest sense of sin or guilt ; nor the most distressing sorrow, on that account ; it is not the fear of God's wrath, nor the greatest outward reformation of life ; it is not the most diligent external attendance, upon all known duties ; nor the most quieting persuasion, of having made our peace with God ; nor the most lofty professions of ascribing glory to God, on that account ; *nor all these put together, that will justly denote a man sincerely penitent.* For all these *may be, and have been, the attainments of a*

hypocrites ; and are frequently found with the false, as well as the true professor.

But the repentance of a true Christian, (*which needs not to be repented of,*) consists in a genuine sorrow for sin, as such ; and an earnest desire of deliverance from it. The gospel penitent groans, being burdened ; not for fear of hell, such fear being no part of a true repentance, though it may sometimes accompany a sincere and godly sorrow for sin. But his grief arises from an affecting, humbling sense of sin ; from a view of the sin of his nature ; the depravity of his affections ; the hardness of his heart ; and the numerous sins of his practice, with their special aggravation. He mourns on account of his most beloved and most besetting sins ; he hates them with a godly hatred ; and is willing to spare none, no not even a right hand. or a right eye ; but longs for a greater victory over his corruptions ; and, in good earnest, prays for more strength, to mortify his lusts, and to cut off all the supplies of sin.

This repentance flows from a saving apprehension of the mercy of God in Christ ; and of course, must be the fruit and consequence of a saving faith. The gospel penitent, must have a realizing view of the purity and holiness of the divine nature, before he can loathe and hate his sins, on the account of their contrariety to God. He must have a feeling sense, that there is pardoning mercy with God for sinners, before he can, with courage and sincerity, apply for forgiveness, to a just and holy God. He must have a relieving discovery of the way in which God

accessible by sinners, before he can "have access, with boldness, to the throne of grace." He must see and feel, that there is safety in venturing a guilty soul in the hands of Christ, and nowhere else, before he can look to his blood for cleansing from guilt, and to his grace for strength for victory over his corruptions. Therefore, though he acknowledges, that if God should mark iniquity, he could not stand before him yet he remembers, that "with God there is forgiveness, that he may be feared;" and "with him there is plenteous redemption." This prospect encourages and invigorates his cries for mercy.

His repentance flows, also, from love to God and his law. He sees an admirable beauty and excellency, in a life of holiness; and, therefore groans after higher attainments in it. He is sensible of his innumerable transgressions against the law of God; and that he is far removed from the purity and holiness of the divine nature. This is the burden of his soul. He mourns, not because the law is so strict, or the penalty so severe; for he esteems "the law to be holy; and the commandment holy, just and good;" but because his nature is so contrary to God, and his practice so contrary to his will, he wishes not that the law should bend to his corruption but to have his heart and life, fully subjected to the law and will of God; so that "with his mind, he serves the law of God," though in his weakness and imperfection.

Further; the repentance of which we speak springs from a scriptural hope, and is inseparable

connected with it. Faith opens the door of ; and therefore of repentance. The apostle tells us, "we are saved by hope." This is life and activity to every grace, and to repentance in particular ; though the Christian may sometimes entertain a fear and jealousy of his sincerity ; though these may be consistent with gospel repentance, and sometimes tend (perhaps) to further its progress : yet all doubts respecting the faithfulness of the gospel promises, the extensiveness of the divine mercy, or of exemption from the gospel offer : all apprehensions of his not being elected, of his having missed away the day of grace ; or that he has committed the sin against the Holy Ghost : all considerations that his sins are so circumstanced, as not to admit of pardoning mercy, &c. These are directly destructive of, or inconsistent with, the features and operations of a true repentance. For, as repentance is a hatred of all sin, without reserve, it must certainly include an abhorrence and unbelief and despair, the greatest of all sins. I may venture to affirm, that the more lively and comfortable the Christian's hope is, the more humbled and abased for his sins ; and the more vigorous are his endeavours, after a life of obedience. Paul declared himself *the Chief of Sinners*, under a full sense of pardoning mercy, and represented himself as a pattern of hope to that should come after him.

To conclude this highly important point. The Christian's repentance is universal and lasting : reformation extends not only to the devotion

of the Church, but of his family and closet ; only to his conversation, but to his thoughts affections ; not only to the worship of God to the duties of every relation he sustains among men. In short, his repentance produces heavenly-mindedness, humility, meekness, charity, forgiveness of injuries, self-denial ; all accompanied with all other fruits and graces of the Blessed Spirit.

Nor does he leave off repenting, till the remains of sin be removed, which is not to be expected on this side Heaven. He finds so much deadness, formality, and hypocrisy in his duties, so much carnality, worldly-mindedness, and unbelief in his heart ; so much prevalence of sinful affections, appetites and passions ; so many foils by the sin that easily besets him ; he cannot but " groan, being burdened, while he abides in this tabernacle." Repentance, then, is an abiding principle ; it is the daily continued exercise of the Christian indeed, until he lays aside the mantle of mortality.

And as the Christian truly repents, with respect to all sin, so he dies daily to the love and practice of it. He uses his utmost endeavours to guard against the prevailing power of sin, to extirpate or root it out of his soul, by all good methods ; and by all the instrumental means which God has appointed for that purpose. He endeavours, heartily, to maintain a conscientiously, believing sense and apprehension of the evil nature and demerit of sin, whether as sinning, or condemning. He keeps a constant

against the outbreakings of corrupt nature ; with frequent, careful examinations, whether sin is gaining or losing ground in his soul. He constantly applies to God in Christ, and in the use of the means and ordinances of grace, for help against the love and power of sin.

Nor does he rest here, but obtains, cultivates and improves, (according to his measure) in all the virtues and graces of the Christian life, upon gospel principles, and from gospel motives. His religious actions, are performed according to the rule of God's word ; in obedience to his divine authority ; in the exercise of faith ; to the glory of God as their chief end, and with a humble, stedfast reliance on Christ, both for *assistance* and *acceptance*. This course is *habitual* and *persevering* ; or as it is beautifully termed in scripture, "a walking with God"—"a going on unto perfection." This is an outline of that "holiness without which no man shall see the Lord." And thus the sanctified person walks before God, "in righteousness and holiness, all the days of his life," until *grace* be perfected in *glory*.

In addition to this, I would only remark, that *regeneration*, is an instantaneous work, or act of God's Spirit ; giving a new and divine principle of spiritual life to the soul. *Justification* and *adoption*, are *acts* of God's grace *without us*, whereby a relative change passes on our state : but sanctification, is a "continued progressive work of God's SPIRIT within us," influencing and co-operating with our endeavours, from

moment of our regeneration, till the day of complete perfection in holiness at death.

Uprighteousness, is a striking feature in the character of the Christian; and may be viewed under the denomination of gospel sincerity, which is expressed by two Greek words: the first signifies a thing that will bear the strictest examination, by the light of the sun; and is used by the apostle, when he exhorts the *Corinthians* to keep the feast with the unleavened bread of sincerity and truth. The other word, which is commonly translated *simplicity*, signifies, *a thing without folds*; and as far as it is used to characterize the Christian, intimates an *open* and *disguised* behaviour, without *deceit*; *guile*, or *simulation*. This was the ground of the apostle's rejoicing; the testimony of his conscience in *simplicity* and *godly sincerity*, not with *worldly* or *deceitful* wisdom, but by the grace of God, he had his conversation in the world according to this sense of the word, we are commanded to lay aside all guile and hypocrisy. The upright man has a single aim and intention of pleasing God, in the whole of his course; although, this intention may not be actually in his heart, as the moving and producing of every single action; yet it is his *halting* or *prevailing intention*. He desires to have no *prejudice* or *prepossession*, against the will of God, however cross it may be to nature, or former prejudices. He desires to be exempted from no part of his duty, however difficult or disagreeable. His sincerity extends to the

his religious character and conduct. He is as careful over his *private*, as his *public* conduct; sorry for his *secret* sins, and the follies of his *art*, as for his outward offences; he is as devout and constant in the religion of the *family* and *set*, as in that of the *Church*; as conscientious in shunning one sin as another, and in performing one duty as another.

He maintains a uniform agreement between the sentiments of his heart, and his words and actions. A sincere man, will not say that he believes a doctrine, which he really does not believe, to please, or gain the good opinion of any man; he will not speak of exercises, feelings, or experiences which he never had, in order to obtain any privilege; he will not profess a sorrow for a sin, which he never felt, nor a resolution of repentance and amendment, which he never solemnly nor solemnly made; he scorns to use trick, artifice, and dissimulation, to gain his ends with fellow creatures; he will not pretend friendship or kindness, when he has none; nor make promises which he intends not to perform; nor will he stoop to the baseness of making friendships, on purpose to impose on men; nor will he use insinuations, to draw things from them, which they will not freely give. He has no freedom of discourse, with the murderous design of divulging these very things, afterwards to their disadvantage. This is the wicked cunning and craftiness of the old serpent, and not the plainness and sincerity of a Christian indeed. From there should be no guile.

It is much to be lamented, that this virtue, which, indeed, is one of the distinguishing badges of true Christianity, is so little practised, or so shamefully under the popular pretence of *necessity* and other *gilded titles*. A clear, but not a proof this, that many have only a name while they are in the gall of bitterness of iniquity.

The **MEEKNESS** of the Christian, is considered, as referring in its exercises, both to God and man. As it is a right temper towards it respects, either his word, or person. Christ was anointed to "preach good tidings of the meek:" and we are commanded "to be clothed with meekness (with the eager, submissive temper of humble disciples, and a readiness of mind) the ingrafted word of life, able to save our souls."

It implies a scriptural acquiescence and submission to the will of Providence; even in the most severe and afflictive dispensations. The Christian accepts the punishment of his iniquities: and says with old Eli, "It is the Lord, let him do what seemeth him good;" and the Church of old, "I will bear the indignation of the Lord, because I have sinned against him."

The meek man, cultivates an obliging, peaceable, and composed temper and behaviour. He is calm under provocation, *having a command over his own Spirit*, and is not hurried on to cursing, railing, reproach, or to hasty resentment against

which always drive men of furious, ungoverned passions, to sinful, and often to very unjust, and injurious extremes. He is "slow to wrath; not easily provoked; speaks not unadvisedly with his lips, nor renders railing for railing;" but, by *soft and reasonable answers, turns away wrath, and overcomes evil with good.* Anger rests not in his bosom, but considering himself very imperfect in the discharge of the duties he owes both to God and man, he forgives those who trespass against him.

The evidence of meekness is, a becoming deportment, in every station and relation of life. But above all, it will be unquestionably visible, in things that relate to religion. The wrath of man, works not the righteousness of God. Though the Christian must contend earnestly for the faith once delivered to the saints; and not dissemble or deny what he considers to be the truth of the gospel, even at the risk of life itself; yet he is by no means at liberty to defend and maintain truth in a persecuting spirit, but in meekness to instruct those who oppose themselves. The wisdom that is from above, is first pure, then peaceable &c.

In a word, the very genius of the gospel is meekness. It is the ministry of reconciliation, which proclaims *peace on earth, as well as good will towards men.* It is a fruit of the regenerating, sanctifying spirit, without which we are assured from scripture, none will enter in kingdom of heaven. "Who is a wise man, or endued with knowledge among you?"

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 bour, let his nation, station, or religion, b
 it may ; and we owe love or charity to
such ; considering him as our fellow-cre
a partaker with us in the same common

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as sprung from the same original stock ;
ture of the same God ; an inhabitant w
the same world ; subject to the same
passions, appetites, wants, necessities, r
with ourselves, and bound with us to t
eternal world. From these relations i
flow the duties of justice, sympathy, m
compassion, all springing from the root of
or love to our neighbour.

The Christian exercises a peculiar
for all those who love his Saviour in sinc
brethren, disciples of the same Lord and
spiritual children of the same God, by
and regeneration ; heirs of the same
hope, and incorruptible inheritance ; fe
grims in the same strange country, and
travellers together to the same land of
This is still an advance upon human
unites Christians together in the most
bonds. In a word, Christ has made this
distinctive badge of discipleship. " B
says he, " shall all men know that ye
disciples, if ye have love one for anothe

The tenour of the Christian's zeal, is
cal sermon on that caution of the apos
is good to be always zealously affected i
thing." Christian charity quickens b
both against the *sins*, and for the *hap*
others. We read that David was gri
shed tears, when he beheld *transgress*
was vexed with the filthy conversatio
wicked. Christ cast the money-chang

the court of the temple. Paul's spirit was ed at the sight of Athenian idolatry. True will engage the Christian to reprove the s others, in a proper place, time and manne shun sinful companions, and to do all the go can for the souls of others.

The zeal of Jehu, is quite different from of the Christian ; his consists not in a phari parade, but commences with casting the out of his own eye ; it is vigorously conce for his own reformation, correction, imp ment in knowledge and grace, perfection a nal security and happiness. Indeed it is al to imagine, that a man can have any true h of sin in others, while he has none against himself ; or that a man should, from propo tives, be anxiously concerned for another r reformation, salvation and happiness, whil has no regard to his own.

In scripture we are furnished with num instances of a counterfeit zeal. Even a reli zeal is no farther good and commendable, when it is on the side of truth and virtue cause, therefore, must be good ; otherwise i have the most mischievous consequences.

The wisdom and goodness of God, is man ed in mercy, by a suitable proportion of and strength to his people, in every situati life. In the allotments of Divine wisdom Christian has to enter the Kingdom, throughifold tribulations Here PATIENCE is nec ry. "*Ye have need of patience,* (says Pa

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the Hebrews) that after you have done the v of God, ye might receive the promise." There are two Greek words in scripture, by which *patience* is expressed. The first signifies, *the during of afflictions with constancy* : the second, *a length of mind, which signifies a patient wait for a promised good*. Both these are applicable to the Christian, in his present state. He makes no pretensions to a philosophical insensibility under his troubles and afflictions, but bears them with that spirit and temper which becomes his character. If it is his lot to be in poverty, *patience* will preserve him from using unlawful methods, either of delivering himself out of present straits, or of obtaining the things he may desire, by unlawful means ; *possessing his soul with patience*, he waits God's will and time in the discharge of duty and honest endeavours, being assured that God will deliver him from trouble and perform his promise to him in the best and fittest manner. Thus his heart being " directed to the patient waiting for Christ " and all proper blessings through him, he can use with propriety that memorable language recorded in Micah under the severest trials of his life, especially when faith is in lively exercise : " I will not be moved by the indignation of the Lord, because I have sinned against him, until he plead my cause and execute judgement for me : he will bring me to the light, and I shall behold his righteousness."

CONTENTMENT is another feature in the Christian's character, and supposes that his d

a good things of this
and scriptural ; that he seeks no
things for himself, but bounds his views
wishes to a moderate competency ; resolving
that having food and raiment, he will be ther
with contented ; seeing that " a man's life consist
not in the abundance of the things which he
possess."

This contentment will engage him to make
best of his condition, whatever it be.
sustains losses, he surveys his remaining
forts with gratitude to God, and is composed
considering how few and tolerable his dis
and misfortunes are, compared with t
many others ; and (and as is peculiar to t
acter) endeavours to extract some spir
vantage, out of every affliction.
how unpopular the prayer of
at the present
Christian's

and "lay hold on eternal life:" they are said to overcome "through the blood of the Lamb;" and to "come off conquerors through him who loved them." God gives the victory to the believing warrior, through our Lord Jesus Christ. But, though the success of the Christian's conflict is certain, yet the means divinely appointed for this purpose, he *must* use. He must "put on," and "keep on, the whole armour of God," described in Eph. 6. Why? Because the enemies of his salvation are numerous, subtle and powerful. He has to encounter the permissive force of invisible and malignant spirits; to "stand against the wiles of the Devil;" to "wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

He must encounter his own lusts and corruptions, which treacherously join with these spiritual enemies against him, and being, as it were, a part of his very self, are the more difficult to deny, mortify and conquer. "What will ye see in the Shullamite? as it were the company of two armies;" in other words, *grace* and *corruption*.

He must, also, be opposed to those of his fellow-creatures who frequently use every artifice to allure him to sin, or to shame and deter him from duty. In short, he is at war with every thing which is at war with Heaven.

The nature and number of his duties (as a Christian) absolutely require the exercise of this virtue. What fortitude must it require to con-

ply with that exhortation of our Lord, "If any man will be my disciple, let him deny himself, and take up his cross and follow me." *Self-denial* and *self-conquest*, are the noblest feats of courage; and require the exertions of a firm, resolute, and determined soul. "He that ruleth his spirit, is better than he that taketh a city."

The false opinions, and depraved customs of the world, make sad havoc among human souls, and it is the duty of every Christian to oppose them, and to counteract their mischievous tendency. The evangelical precept is, "Be not conformed to this world." Now, the maxims of the world, like irresistible torrents, sweep the irresolute and pusillanimous professor along with them. He hears his religious sentiments ridiculed; his God irreverently mentioned; his Saviour traduced, and his pious friends made the laughing-stock of fools, yet dares not reply; fears to be rude, dreads the ridicule or resentment of some fellow-worm. But the courageous Christian, dares to be singularly good; he dares to stem the torrent of popular depravity and corruption; he dares to be pious and upright, against the example of the multitude who do iniquity. And whilst he attends to the duties of his station, in reproving sin, opposing error, propagating truth, and conflicting with temptation, he bears up under the pressure of pain, the malignity of persecuting zeal, and the reproaches of the great and little vulgar, with all the fortitude and magnanimity of a Christian hero; and,

the whole world to deride, persecute and him, he would, with the heroic leader of tribes, resolve, "As for me and my we will serve the Lord."

ing briefly considered some of the leading by which the Christian is represented ages of inspiration, I must pass by many in silence, which might be viewed with e and advantage. Indeed, a minute` den of the Christian's state, his trials, and res, would be sufficient to constitute a e volume ; and, of course, cannot be com- within the limits of this outline. Let it o observe. that the people of God while re to shine as lights in the world, in the f a crooked and perverse generation.— their destination. The life of a Christ- such, is a living comment on the word of is the word of God reduced to practice. ights are serious, chaste and heavenly ; versation modest, true, decent and profita- s works useful, charitable and holy ; his s unaffected, courteous and cheerful ; his olesome, frugal and temperate ; his ap- onvenient, and suited to his condition ; well disciplined, benevolent and godly ; ep quiet, moderate and seasonable ; his devout, frequent and fervent ; his recre- awful, brief and judicious ; and his mem- operly and profitably exercised. But, all this be so in a certain sense, though *Christian loves God supremely, and delights*

in his law after the inward man ; though
 eral tenour of his character will agree
 above description, yet we are far from
 sing that he lives without sin, or that he
 lutely perfect in a present life ; this is
 consistent with the experience of the
 all ages. Solomon tells us, " there is no
 man upon earth, that doeth good and
 not." The apostle James assures us,
 many things we all offend." Paul, the
 notwithstanding all his extraordinary attainments,
 candidly confessed that he was " not yet
 perfect." But, as every true believer
 ly does, he aimed at perfection ; " reaching
 ward," and " pressing on towards the
 &c.

The motion of a door upon its hinges,
 progress, is not the motion of God's
 " The path of the just is as the morning
 that shines more and more unto the
 day."

I shall conclude this outline, with a
 marks respecting the Felicity of the Christian.
 " Happy is that people, whose God is the Lord
 Is it rational, to suppose that person who
 titute of solid and substantial joy, who is
 ced of his deliverance from the wrath of God
 and a liability to everlasting burnings ?
 pecially when we consider him in possession
 the Spirit of God, who is emphatically
 THE COMFORTER ; and promised to be
 disciple of the Lord Jesus, as a perma-

dent, who "shall be in them, and abide with them for ever." John 14. 16, 17.

This joy is far different from the gladness of Herod, when he heard the preaching of John Baptist ; and from the self-delusions of those mentioned in the parable of the sower, " who hear the word, and anon with joy receive it, but for want of root, it endures only for a while." True joy is the joy of faith, and peculiar to the faithful. The same degree of joy, is not the attainment of every Christian ; nor is it to be found in any Christian, at all times in the same degree. The heart is the receptacle of this joy according to that promise, " I will see you again, and your heart shall rejoice." Perhaps this is one reason, why the enemies of Christianity have affected to despise religion, as a melancholy course ; although this is far from being the case, when we consider that this joy (in some degree) is inseparably connected with true sorrow for sin, which appears the most gloomy, in the catalogue of Christian graces.

The believer's felicity is not founded on the duties he performs, nor in the graces which he possesses ; though it is a never-failing concomitant of these, when in lively exercise : but this fruit of the Spirit in the soul of the Christian, is founded on God's everlasting love, his union to Christ, and the security of his continuance in that blessed state. We read in Luke 10. 24. that Christ directed his disciples, not to rejoice in their *delegated* dominion over evil spirits :

"But rather (says he) rejoice because names are written in Heaven." "I have thee, (says the Spirit of God by the prophet Isaiah, 31. 3.) with an everlasting love; therefore with loving kindness have I loved thee." As this love will never have an end, so it never had a beginning; but is co-eternal with the Ancient of days. This is a love of destination whereby the sovereign God is said to have "chosen us in Christ Jesus before the foundation of the world, that we should be holy; having predestinated us unto the adoption of children" &c. Eph. 1. 4, 5.

As the Christian is by nature a sinner, and under the wrath, even as others," therefore the love of God is displayed as a love of approval, friendship, when he "manifests himself to us as he does not to the world; working in us that which he will and to do, in a day of" Divine Revelation.

How mysteriously wonderful is the language of wisdom, Prov. 8. 31 "I was in the habitable parts of his earth, and my delights were with the sons of men!" This is a superhuman condescension, revealed in the diction of Deity. The apostle assures us that we love him, because he first loved us. This proves that his love precedes our repentance, holiness, prayers, and all that can be in us or about us. This love is in opposition to force and reluctance: *in opposition to price, merit, or con-*

There are some who exclude the word out in the room of it, they bring in a of *conditions* ; and tell us, upon condition or so and so, God will do thus and so for and that under a gospel dispensation, God with us upon easier terms than those of the ant of works, requiring only some little accommodated to our weakness. This say) cannot be called *merit* ; for there is proportion between what we do, and what we t is only as if one should get a kingdom for y. But these, and such like reasonings, ver subtle, plausible and popular, are intent with the perfect righteousness of , and opposed to the evangelical assertion ted ; “ we love him because he first loved and to that of the apostle Paul, Eph. 2 4, &c. But God, who is rich in mercy, for his love wherewith he loved us, even when ere dead in sins, hath quickened us together h Christ, &c.

As we are led to consider briefly, the be-'s happy union with Christ. “ We joy in through our Lord Jesus Christ, by whom ve now received the atonement.” Rom. 5. The manifestation of God in the flesh, and believer's union to him, is a great mystery ; e truth of it is plainly revealed in the scrip- ; and upon a right knowledge of it, our r conceptions of vital piety depend, and of the comfort of every Christian. This is not essential, like that of the three Per-

sons in the Godhead ; nor personal, like the Divine and human natures of Christ—the person of the Mediator ; nor is it relative, civil or political, like that which subsists between king and his subjects, or a master and his servants or disciples. If such were the nature of this union, it would be no such mystery as an apostle represents it ; for the weakest can easily understand how it is that a king and his subjects make one body politic, or a man and his servants one body domestic. But the mode or manner of this union admits of clear and full explanation in the present imperfect state, yet the figures or metaphors which are used in scripture on this subject, prove that a very close and intimate union, and such transforms and assimilates the soul into the *temper, likeness and spirit* of Christ, and makes it *one with him*, in some very important respect. It is compared to the union of a *vine with branches* ; a *husband and his wife* ; the *corner stone or foundation and the building* ; the *bones and the members of the same natural body* ; union of *meat and drink* with the *body* which they nourish ; and the union between God the Father and CHRIST. Believers are called “ *body of Christ*,” and “ *members in particular*.” In other places of scripture, they are represented as “ *one spirit with Christ* ;” Christ is said to be “ *in them the hope of glory*,” and their “ *life hid with Christ in God*.” Paul did not live. *Christ lived in him*. Christ and believers

represented as having *one common interest*; one God and Father, and *joint heirs in one common inheritance*. This union is *spiritual*. "They that are joined to the Lord, are one Spirit." They partake of the same Divine Spirit with their Lord and Master. They have also the *same temper and disposition*; the *same mind* in them which was also in Christ Jesus. His interest is their interest; and his will is their will. In their measure, they have the same aims, desires, aversions, and delights; the same love of God, zeal for his glory, and charity and affection for his creatures and children; and hereby they know that Christ abides in them, by his Spirit which he has given them. But those who have not thus the *Spirit and temper of Christ*, may be assured that they are none of his.

This union is indissolvable, according to John 10. 28, 29. and completes the basis of the believer's happiness. For as every blessing is valuable in proportion to its *certainly* and *duration*, so the continuance of this union, if it be true, must be a never-failing source of felicity to the Christian. But though the truth of this comfortable doctrine may be doubted, disputed, denied and rejected; yet it appears perfectly consistent with the perfections of IMMUTABILITY; and with the representations which we have in the scriptures of truth (*which cannot be broken*) respecting the regeneration, justification, adoption, &c. of those who shall be saved. God glorifies those whom he predestinates, calls, and justifies, according to Paul, Rom. 8. Those who are called

and sanctified, are preserved in Christ Jesus, according to Jude 1.

The reader will observe, that I am not speaking of a union by profession, but by real imputation. We are authorised from scripture to state, that, hypocrites will not be steadfast; out of Christ, there is no persevering; those who are not built on the rock, cannot stand in the fury of floods; and that, "the hope of the hypocrite shall be as the spider's web." So with the righteous; he "shall hold on his rejoicing." And as God alone certainly and fallibly knows whether persons have true grace or not, so when professors fall into a course of gross sins, we are not rashly to conclude that *they may fall from grace* (totally and finally) because it is impossible for us to know whether such are ever truly and really gracious. If this union which we speak, may be dissolved; or, in other words, if salvation be merely possible, on what ground of joy can it be to us, that our names are written in the book of life, since they may be blotted out? The life of our mortal life is the hope of a glorious immortality; but must be a forlorn hope which is grounded on the steadfastness of the human will.

If believers may be severed from Christ, the foundation of faith is overturned; he who believes (says the Redeemer) shall be saved; but the language of this opinion is, that, *some who believe shall not be saved*; for it says *some who truly believe, do not persevere*; *those who do not persevere, shall not be saved*.

And, according to this possible plan, it may possibly happen, that no individual of Adam's race may be saved ; for if one may finally fall away, why not another, and by the same rule, why not all ? And then where is the church ? To what end is the death of Christ ? The Lord Jesus may remain for ever a *head without members* ! (a deformity, even in the view of the natural world.) This is a thought, at which human reason recoils with horror.

Is it not something very shocking and absurd to reason, to suppose, that the states of men toward God, should be liable to hourly change ? that the body of the Christian, may be one hour a temple of the Holy Ghost, and the next a synagogue of Satan ? that he may be one hour a justified person, the next under a sentence of condemnation ? one hour a holy saint, the next a profane reprobate ? one hour, a favourite of heaven, the next a confederate with hell ? the hour before death, in a state of salvation, a mansion prepared for him in glory. at the expence of the blood and sufferings of the Son of God ; angels sent forth, and ready to guard and convey him to eternal bliss ? an hour hence, the prey of devils, and driven by them to everlasting torments ? The principle objections alledged against the continuance of this union between Christ and the believer, are the two following :—

1. That it ministers to carnal confidence and security. But, the very best of men can have no ground of confidence, save in the strength

and promise of God. We know, also, that doubt, fear, and circumspection, are certain evidences of true grace, and when wanting, it would be the most irrational and presumptuous, to be confident of it in a grace which we have not.

2. It is objected, that this doctrine of admonitions and reproofs, is vain and uncertain. But these are the very appointed means of standing, and to prevent our apostasy, we can have no certainty of perseverance, without what arises from our certainty of the truth of grace, and this can be only ascertained by a steady and cheerful compliance with every motive, to universal holiness.

We are far from thinking that the Christian is infallible, by any power of standing in himself; we believe that the Christian himself, would fall from grace every day, if we found this doctrine wholly on the promise of God; firmly relying on the truth of his infallible word, that his gifts and graces are without repentance; and that a sinner, "begotten again to a lively hope by the resurrection of Jesus Christ from the dead, shall not decay, but shall be incorruptible, undefiled, and shall not decay, reserved in the heavens, where he shall be kept by the power of God unto salvation, ready to be revealed in the last time." Therefore, as this doctrine is supported, not only by reason and the *fitness* of things, but by the current of Scripture, *it will be a spring of joy to many of*

ple, so long as "the foundation of God stands sure, (having this seal, the Lord knoweth them that are his ;") and till the gates of hell, shall prevail against the God of Heaven.

Thus we conclude, that God in Christ, as our eternal portion, is the ground of the believer's joy. It is a spiritual pleasure in feeding on, and walking with Christ ; this we conceive to be the nature of it. In its properties, it is *spiritual, hidden, abiding* and *unspeakable*. Its effects are holiness and humility. The existence of this joy, or felicity, is inseparably connected with the Christian's gracious state and character, which we have briefly described ; and evidences his justification, (and its own lively exercise) when he can approach with boldness of access to God, through the blood of Christ : his adoption, when the spirit enables him to cry *abba Father* ; and his sanctification, when every duty is made sweet and pleasant to him.

The seasons in which, the exercise of this joy is more particularly apparent, are,

1. After conversion, according to Acts 8. 8. to which, the experience of many Christians, will bear witness.

2. After signal desertions ; "weeping may endure for a night, but joy comes in the morning," Psalm 30. 5.

3. In a time of national commotions ; or individual calamities ; according to Psalm 46. 4. and Habakkuk 3. 17, 18.

4. Under the pressure of persecution ; as in the case of those mentioned, Heb. 10. "wh

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joyfully the spoiling of their goods," & that of the martyrs in past ages, of whom we are assured, that they embraced the gibbet with a smile, and boiled in transports.

When the Christian is brought (with Heaven) to the gates of the grave. I do not say that the sensible exercise of this joy, is the invariable privilege of all the people of God, in a dying hour; but this I may safely affirm, that men are in the certain prospect of an immediate solution, have, as they approximated "to the end of their faith, rejoiced in hope of the glory of God;" and some even "with joy unspeakable."

But, if the rest of God's people remain; why is said only to be sown (in a present state) for the righteous; what must the full harvest be? Who shall describe THE INCONCEIVABLE FELICITY OF HEAVEN!!! When the general disciple of the MECK and LOWLY, shall have done and suffered the will of God on earth; how ecstatic his raptures; to be admitted within the celestial portals of immortality; to see his soul refined, and capacitated for the full enjoyment of God; his nature perfected, with no single wish or desire ungratified: or in that elevated style of inspiration, to "come unto Jerusalem, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and

the meditator of the new covenant," &c. To be numbered with the shining retinue of heaven, who have "come to Zion with songs, and everlasting joy upon their heads:" and with them to join in the ceaseless celebration of triumphant praises to God and the LAMB for ever.

Here we must pause: our ideas and conceptions are, in a measure lost, in contemplation of the glory hereafter to be revealed. That "far more exceeding and eternal weight of glory," vastly transcends the feeble powers of human description. "Paul, caught up to Paradise, heard words unutterable." The same apostle tells us that "eye hath not seen, nor ear heard, neither have entered into the hearts of man," to conceive "the things which God hath prepared for them that love him." And the apostle John says, "it doth not yet appear," what the sons of God "shall be." But though "we walk by faith, not by sight;" though the actual vision of heaven's blessedness is veiled from mortal view, yet God in mercy has condescended to meet our weakness, and support our faith in that blessed hope, by furnishing us with such prospects and emblems of happiness, as most impressively obtain among men. Heaven is represented in scripture as "Christ's palace, a house not made with hands, the better country, the New Jerusalem, the throne of God, Paradise, the inheritance of the saints in light," &c. Believers are said to be *heirs of the grace of life*, or the life of glory; and to *rejoice greatly* in the prospect of that "*incorruptible, undefiled,*" "*unfading inheri*

tance, reserved in Heaven for them ;" in a word, to "inherit all things." In the 21st chapter of Revelation, the abodes of felicity are described under the symbol of a most magnificent city ; a place of perfect stability, delight and duration. Nations have their rise and their ruin ; kingdoms have their periods, but heaven is a place of perpetual existence ; "a kingdom which cannot be moved : " where the ransomed inhabitants shall be perfectly blessed in the full enjoyment of a God in Christ, and "reign with him for ever and ever.

Perhaps some person, upon the perusal of these lines, will be ready to exclaim with Balaam, "Let me die the death of the righteous, let my last end be like his !" To such I would say, God loves a living Christian ; almost any person would wish to be a Christian when dying. If we suffer with him, (*Christ*) we shall also reign with him ; if we deny him, he also will deny us. Immortality has stamped an amazing value on man. The soul, that intellectual spark, once kindled up in the moral world, shall never be extinguished ; surviving the funeral of nature, it must exist through the rounds of endless ages ; either rising from glory to glory, ascending perfection's scale by endless gradations, or sinking still deeper into the bottomless abyss of misery, and to which its immortality must either prove an intolerable curse, or a blessing inconceivable. Therefore let me entreat you, in the language of an eminent author, to think, act, and live as in the presence of God ; and do every thing with a

view a to his glory. Begin, continue, and end every day, as in his sight ; and every action, as under his direction. Remember, that all things on earth are but a *shadow* ; that time will demolish the system of the universe ; and that *religion only* can rise upon the ruins, by the labours which it has inscribed to eternity and God.

THE END.

ERRATA.

Page 10, line 18,	for going, read <i>goings</i> .
<i>ib.</i>	31, for set, read <i>sat</i> .
13,	24, for a prophecy, read <i>prophecy</i> .
14,	23, for scared, read <i>snares</i> .
30,	22, for righteousness, read <i>righteous</i> .
60,	13, for rulers, read <i>riches</i> .
<i>ib.</i>	28, for life, read <i>fire</i> .
72,	10, for divine, read <i>divers</i> .
112,	3, for Uprighteousness, read <i>Uprightn</i>
120,	15, erase <i>and</i> , in the parenthesis.



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